

The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., April 11, 1940

NEW SERIES
VOLUME XLII. No. 15

Sparks and Splinters

Dr. J. B. Lawrence, Home Mission Secretary, is in a ten days' meeting in Central Church, Greenville, S. C., April 7-17.

It is said that the Tyler St. Methodist Church, Dallas, has installed a baptistry for those who prefer to be immersed.

Charity and Children says: "After all a liberal arts college should be built around a library building rather than a football stadium."

Dr. Vernon H. Cowser, Mississippian who has been long time pastor in California, will spend a short while in Mississippi this spring. He may be addressed at Doddsville, Route 1, Box 85.

Dr. W. E. Denham of Euclid Avenue Church, St. Louis, welcomed 46 new members in a meeting in which Dr. Courts Redford preached and Prof. Carnett of the Baptist Bible Institute led the singing.

At the Baptist Bible Institute Commencement, May 14, Dr. Louie D. Newton will preach the sermon. On the fifteenth the Music department will give a recital. Dr. C. E. Autry of Union City, Tenn., will deliver the alumni address.

The every family plan of sending the Baptist Record to every family in the church will help any church to do better work. In some churches it is the only hope of enlisting the members in the work of ministering to the world outside the local community.

The Kentucky legislature has passed a bill providing for free transportation in buses for children attending Catholic schools. More and more the Catholics are getting their hands into the state treasuries. They put one over on the Mississippi legislature.

Grandview Church in Nashville recently honored Pastor J. R. Kyzar with a "great supper" and gifts. He has served here for twelve and a half years. Forty other pastors were guests, and there were appropriate speakers. It was a great birthday occasion. The Baptist and Reflector gives a good account of it with the pictures of the pastor and his wife.

The Baptist and Reflector of Tennessee gives the figures for the growth of Baptists in that state for the past 29 years. They are inspiring. Churches have increased in number from 1,650 to 2,142. Membership from 170,500 to 389,326. Baptisms from 10,250 to 23,350. Sunday school enrollment from 72,000 to 253,906. Gifts to outside causes from \$72,500 to \$399,257.

News item: "Investigators of the North Carolina alcohol tax unit reported raids on 84 distilleries in January, destruction of 64,025 gallons of mash, arrest of 204 persons, and seizure of 2,127 gallons of liquor, 23 automobiles, 2,950 pounds of sugar and 1,130 pounds of grain." Yet we were told once that repeal of the Eighteenth Amendment would be the answer to all such problems.—Ex.

By request of Congressman Michael J. Kennedy (you don't need to be told he is a Catholic) of New York the speech of Catholic archbishop Spellman, attacking Baptists and others who uphold the doctrine of Separation of Church and State, was published in the Congressional Record. Some day, people will say that the editor of the Baptist Record was right about what Catholics are doing in America.

GETTING THEIR EYES OPEN

Every now and then something occurs that gives us hope that certain religious leaders may yet be cured of their latitudinarian, platitudinarian liberalism. The efforts to include all faiths and lack of faiths into one organization or movement, to harmonize the irreconcilable, to tolerate the intolerable, to unionize the north and south pole, to make east and west mean the same thing, all these efforts break down of their own flimsiness at last, and leave those who have advocated them wondering "where they are at."

The Christian Century has been rudely awakened in the last few weeks by the appointment by President Roosevelt of a representative to the Vatican with ambassadorial rank. It has been made conscious of the irreconcilable positions and attitudes of Romanism and Protestantism. Hitherto it has sponsored the good-will tours of a Catholic priest, a Jewish rabbi and a Protestant preacher, going up and down the country preaching tolerance. It now acknowledges that it originated not with Jews or Catholics but with certain Protestants. It even says that the "results are negligible." We quote further: "The Catholic contact with this movement has hardly been more than a gesture with the finger tips." A thing which some of us saw from the beginning. Again of the Catholic party, it says: "Its reserved co-operation in the interfaith movement has been utilized more for purposes of placing Catholicism in a good light before the general community . . . taking unfair advantage of the liberty of the democratic process which it was enjoying in this country as the historic gift of Protestantism." Why could this not have been foreseen?

The Christian Century further laments the fact that "something has happened to the spirit of Protestantism in the course of the last half century which has shorn it of its power to bear witness to the distinctive principles of its own faith, which has clouded its vision so that it cannot see that its prestige in the social order is being undermined, which has robbed it of its courage," and more of the same kind. Then the editor of the Century speaks of the "widespread development of a sentimental tolerance which is the virtual equivalent of indifference." We know of no agency more responsible for this condition than the Christian Century, though it is not alone in this responsibility. It is in the atmosphere, the work of the prince of the power of the air.

Here is the closing indictment of the Christian Century: "Liberal Protestant leaders have cultivated the virtue of tolerance to the point, if not of indifference, at least to the point of shyness concerning the differences. Protestantism's intelligentsia has become shame faced with respect to Protestant principles. Under the impulse of the interfaith movement many of the churches' leaders have taken on a set of manners which inhibit bold, frank utterance."

"This new set of manners has been standardized widely throughout Protestantism, especially among its more cultivated leadership, and has become a pattern widely emulated by the more sophisticated laity and the young students for the ministry in theological seminaries. The idea that Protestantism and Roman Catholicism are antithetical in the very foundations of their ecclesiastical structure, and in the philosophical sanctions of their respective structures, is an idea

which, if it is held at all, can be expressed only at the risk of writing oneself down as a bigot. Liberal and cooperative Protestantism has left to the less liberal and isolationist denominations the burden of resisting the encroachments of Rome within the democratic process and the compromises of democracy which political leaders all too willingly make under Catholic pressure for special privilege.

The psychological condition into which Protestantism has drifted is responsible for its lethargic reaction to a palpable affront to its own dignity and to the most flagrant defiance of religious equality in American history. (Reference to the appointment of an ambassador to the Pope.) Many of our leaders have become so "tolerant," so "appreciative of the truth in all creeds," that they dare not call their Protestant souls their own. The suggestion that the relation of the Roman Catholic Church to the government of the United States may some day become an issue in a political campaign fills such men with horror. It is indeed no pleasant thing to look forward to. But when a special relationship is established between this government and a single church a political issue is created, and that is most likely to be settled by political action. Protestant squeamishness may shrink from it, but Catholic boldness may be thanked for placing before American democracy an issue in which many lesser issues, long accumulating, are gathered up, and which involves the principle of religious equality so patently that even "tolerant" Protestants will, in time, be awakened to a sense of its crucial urgency."

It is said that as a war measure the British government allows only one-third of the usual amount of whiskey distilled in Scotland. This is to save grain for feeding cattle and provide for less importation of feed from abroad.

The church at Holly Springs has called Edward L. Byrd and he has accepted. He is a son of the late J. E. Byrd the beloved Sunday school secretary for Mississippi for thirty years. He was graduated from Mississippi College some five years ago and is now completing his work at the Louisville Seminary. We welcome him back to his own state.

In establishing diplomatic relations with the Roman Catholic church the President has injected a brand new issue into the coming political campaign. Just wait until the summer meetings of the various Protestant bodies are held and then listen. The demand for recall is going to be so persistent that Mr. Taylor or Mr. Roosevelt one will be recalled. The descendants of the forefathers who wrote separation of church and state into the warp and woof of their government are not going to let any one man trick it out, even though he be President.—Charity and Children.

Anybody who picks up and passes on the statement that Jehovah of the Old Testament is a tribal God is just too ignorant of the Bible to be held responsible for anything except his ignorance. But that is a plenty. Every prophet among them proclaims Him the God of the whole earth. Take Amos whom we studied last Sunday. Take Isaiah, or any of them. Amos was a little country preacher; "neither a prophet nor the son of a prophet," that is having no scholastic training; just picked up among the herds. And yet he pronounces the judgment of God against all the nations round about.

HOW TO BECOME A CHRISTIAN

1. Recognize that you are not a Christian because you are good, for God's word declares "There is none that doeth good," no, not one," (Romans 3:12).

2. Recognize that you are not a Christian because you are doing the best you can, for God's word declares that "All have sinned, and have come short of the glory of God" (Rom. 3:23).

3. Recognize that you are necessarily a Christian because you are a member of some church, for again God's word declares that many have "a form of godliness, but deny the power thereof; from such turn away" (2 Timothy 3:5).

4. Confess that you are a guilty sinner in God's sight, for you have broken his commandments, and all the world has become guilty before him (Romans 3:19).

5. Confess that you cannot save yourself, for "by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

6. Confess that you are hopelessly lost and are under condemnation without Jesus Christ as your personal Savior, for he said "The Son of man is come to seek and to save that which was lost" (Luke 19:10).

7. Believe the good news that Christ died for the ungodly (Rom. 5:8).

He therefore died for you and settled your sin debt on Calvary's cross.

8. Believe the glorious news that Christ was raised from the dead, and by the power of God is now able to save all who come unto God by him (Heb. 7:25).

9. Call on the name of the Lord Jesus in prayer, on bended knees, with a sincere desire to be saved from your sins, for God has promised that "whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13).

10. Rely on God's promise, not upon your feelings and by faith declare you are saved by the blood of Jesus Christ, shed for the forgiveness of your sins, and openly confess him with your mouth as your Savior and Lord (Rom. 10:9, 10).

—Miss Vendee Lott.

BE STILL AND KNOW

"Time was when grief and bitter woes,
Swept round my sad and trembling soul;
When lash and rod and hateful foes
Would me o'erwhelm, my soul control.

There was a time when on the sea
Of life, I struggled 'gainst the storm;
No harbor lights to pilot me,
And threatening rocks did raise their form.

Then heard I mid the breakers roar,—
Their demon steeds with fury shod,—
A sweet voice speak from heaven's short,
"Be still and know that I am God.

Though grief-storms beat my soul, be still,
This lesson learn, 'neath lash and rod,
Each step to trust the Master's will,
"Be still and know that I am God."

—Ernest O. Sellers,
Baptist Bible Institute,
New Orleans, Louisiana.

East Moss Point: Three deacons were ordained Sunday night, March 31st. They were R. E. Perkins, J. V. De Angelo and Robert Verbeke. Those assisting in the ordination services were Rev. A. V. Fagard, Rev. W. C. Windham and Rev. W. J. Peters, also Rev. Montie A. Davis. Brother Davis reports a fine day Sunday the 31st with Dr. J. W. Shepherd as principal speaker. The revival meeting at East Moss Point begins Sunday, April 14th and continues for ten days with two services daily. Rev. W. L. Day of Pascagoula will lead the singing and brother Davis will do the preaching. Miss Omega Nutt from Southwestern Seminary of Fort Worth will have charge of special music and young people's work. Mrs. Davis will be the accompanist.

THE JEWS IN CUBA

Jacob Gartenhaus

(Baptist Record readers should not fail to read this article which is a continuation of last's week's interesting article about the Jews in Cuba.)

Two hours after boarding a plane at Miami I reached the port of Havana where I was met by Dr. M. N. McCall who took me to the Baptist Temple where there awaited me a most cordial welcome and where I was greeted by the friendly faces of his associates, teachers and students.

Realizing that my time was limited I wanted to make the most of it by letting every minute count. Upon inquiry as to the location of the Jewish community, I immediately set out. After considerable wandering through the narrow crooked streets of old Havana where one is always within an inch of the passing buses, street cars, whose drivers seem to give little thought to the pedestrian, at last I heard a familiar tongue and realized that I had already entered the "new Jerusalem" which happens to be very old.

The irony of the name of the first street I entered bringing me to the door of the ghetto impressed me. It was Jesus Maria Street! Turning the corner I came to Acosta Street (the name of one of the rebel Jews who was against ritualistic Judaism and who lived in Amsterdam about the middle of the sixteenth century, the son of a Marano). Soon I found myself in the market place where there was a babel of confusion. It seemed that the chickens were trying to out-do the bargainers in their cackling. Each peddler was calling his wares to get the attention of the passerby.

It was here that I got my first picture of Jewish life and the poverty which prevails in that country through my first conversation in the Jewish tongue. Approaching a man dressed in European garb as one sees in the streets of Poland, I learned from him a tale of woe. Miraculously he had escaped from Poland just as the German army was approaching, and for three months he had been on the high seas stopping at first one port and then another until finally he found a landing place in Cuba with the aid of a Jewish organization and some relatives. As yet, he had not received one word from his wife and children from whom he was torn apart during their escape.

From there I went to the Centro-Israelita, a well equipped headquarters for Jewish activity. There was a spacious hall for meetings, various school rooms for Jewish children. I saw a hundred or more of the refugee children, many of whom do not know whether their parents are dead or living. I introduced myself to one of the officials who extended to me every courtesy, giving me information I desired as to the life of the people, their number, mode of living, methods of livelihood, the attitude of the people toward the government, even referring me to a Jewish Christian whom, he said, I would be glad to know and who could give me further information.

Having obtained this information, I proceeded on the mission which took me to Cuba, namely to make known to these people who were physically destitute and spiritually impoverished, the One Hope for them. Never in all my born days have I found more open doors, or spoken to more hungry herds. My supply of literature was limited to the demands. Each time I returned to my headquarters, I wondered what I could do and each time I looked in my bag feeling sure that I had already given away my last piece of literature. Miraculously I found a never ceasing supply like the widow's pot of oil replenished many times. Where they came from, I did not know, nor do I know now. The demand was so great and the time to order some from the States too short, so we had several thousand leaflets printed both in English and Spanish.

No sooner did some of these leaflets fall into the hands of the Jewish people than inquiries began to come in. The first came from a Jewish woman, manager of a factory, who received her leaflet from one of her Baptist employees. She was anxious to talk with me, expressing a wish

to come to the Baptist Temple or for me to visit her home. This I did accompanied by brother Herbert Caudill. It would have thrilled the heart of any Christian to have listened to our conversation. The woman was rather reluctant to endorse what I had to say but a young man and his wife who were visiting her—sent there no doubt by God—might well have been my assistants in trying to persuade the others of the truth which I proclaimed.

"Many of our sorrows as Jews, we have brought upon ourselves," he said. "There is so little of what is true and fundamental in religion that divides the true Christian. The sooner we get together the better off we shall be." Before leaving, he requested that I keep in touch with him and send him whatever literature I could including a copy of the New Testament.

From there we proceeded to the home of Mr. Einstein, a second cousin to the great scientist, who only a short while back united with the Baptist Temple and was received for baptism. This high type, cultured and refined business man lived for several years in Italy where he was a prosperous manufacturer. He sensed the growing anti-Semitism which at first he didn't think could affect the Italian people who counted among their citizens the finest people of the Jewish race, loyal patriots who had contributed more than their proportion; but, he reasoned, was that not also the case in Germany? However, even in Italy laws were soon put into force limiting the rights of the Jews, and while they did not affect him directly, he saw them as precursors to others more drastic, and so he left the country.

When I asked him what appealed to him most in the Baptist faith, he replied, "The simplicity of its worship and the earnestness of its followers as contrasted with the Roman Catholic church with all its ostentatious ritualism. Over there, I saw too much church but no vital religion."

On his very first visit to the Baptist Temple he was greatly impressed. I wondered then as I listened to this man if the millions of my own people had been brought in touch with New Testament Christianity as practiced by evangelical Christians, instead of paganism of the Greek and Roman Catholic churches, would they not have long ago accepted Him who was the flower of their race and the only hope of the world, yea, the one of whom the psalmist sang and the prophets foretold.

Though this man was uprooted from his home in Italy, his business practically wiped out, and separated from his own loved ones for months, he seemed to have no bitterness toward anyone and was most hopeful for the future, that kind providence would look after him. His eyes were set toward the United States as he patiently awaited his turn to enter when he would start life anew. Certainly no land would become poorer for having admitted such a high type of man. What an enjoyable evening I spent in his home!

(To be continued)

Brother Ray Priest says that Tabernacle Church in Greenville started their B. T. U. Study Course April 1 with an enrolment of 40.

Dr. J. E. Dillard of Nashville announces a newly published booklet for new converts. Pastors will do well to get them as a gift to each new church member. It is entitled "What Next?" They can be had of the Executive Committee of the Southern Baptist Convention, or from the Baptist Book Store. They sell for 10c each or \$1.00 a dozen, or \$5.00 a hundred. They can also be had bound for 25c each; \$2.50 a dozen or \$12.50 a hundred.

Rev. J. H. Street of West Laurel will help Pastor W. E. Hardy in a meeting in Scooba April 14-21. People who heard him here in a meeting five years ago will be glad to welcome him back. Services morning and evening. He will also conduct services each morning at East Miss. Junior College (religious emphasis week). Song services at the college led by Mr. C. E. McBride, and at the church at night by Mr. S. M. Price. The West Laurel Brotherhood will have charge of the services the first Sunday night.

A PROTEST AND APPEAL

By The Faculty of the Southern Seminary
A Similar Paper was Adopted by the Faculty of
the Southwestern Seminary

Our attention has been called to a bill which is to be presented to Congress amending the law concerning Old-Age Benefits. This bill seeks to extend the benefits of the law to certain employees of religious and charitable institutions excluded under the act as it now stands. In registering our disapproval of the proposed amendment we would call attention to two significant points.

1. It is proposed that Section 1420 of the act shall be amended so that taxes imposed by the act "shall be paid directly into the Federal Old-Age and Survivors Insurance Trust Fund," rather than into the general treasury, so safeguarding the tax exempt status of religious institutions. Quite obviously that end is not accomplished. The proposal does not convert a general tax into "a true contribution to a trust fund," as claimed by the proponents; it only converts a general tax into a tax for a specific purpose. The churches are still taxed under the proposed amendment; it is merely an exemption of ordained ministers and some other persons. The objection raised hitherto, and which we raise again, is to any scheme of government administration which imposes taxes to be paid by religious institutions, and which carries with it acceptance of the right of the government to collect such taxes by coercive authority. We therefore protest against this section of the proposed bill on the ground that it is useless since it makes no material change in the meaning in this section of the act.

2. It is proposed also to amend Section 209 (b) (8) in order to exclude from the operation of the Act only "Service performed by a duly ordained or duly commissioned or licensed minister of any church in the exercise of his ministry and service performed by regular members of religious orders in the exercise of duties required by such orders."

It is to be noted that such an amendment would bring into the operation of the Act all charitable and educational institutions, foundations, etc., except those operated under church auspices through the employment of duly ordained or duly commissioned or licensed ministers and/or regular members of religious orders. This is highly discriminatory against those churches and religious denominations which do not have religious orders, but operate their charitable and educational institutions by the use of unordained employees. It makes no provision for the exclusion of such service, and permits the incident of organization to become the occasion of unjust discrimination against non-hierarchical religious bodies.

Since the law as it now stands frankly recognizes and safeguards the tax exempt status of religious institutions and is thoroughly impartial in its application to all religious institutions alike we would express our disapproval of any effort to change its provisions relating to such institutions, and would reaffirm our approval of the Act as it now stands.

In the event public sentiment should demand the inclusion in the operation of the Act of charitable and educational institutions other than religious we would urge an amendment to Section 209 as would assuredly apply impartially to all religious bodies within the nation. And we suggest the following as satisfying the demands of such impartiality:

"Service performed by persons in the employ of churches or religious denominations, or boards and other institutions thereof, organized and operated exclusively for religious, charitable or educational purposes, no part of the net earnings of which inures to the benefit of any private shareholder or individual."

Such a provision puts all churches, Catholic and Protestant alike, on the same basis. It obviates the criticism which has been made of the law as it now stands, namely, that it exempts

privately and highly endowed non-religious institutions and foundations. It preserves the spirit of the constitution in providing for the freedom of religion as religion and not merely as one of a number of welfare institutions equally deserving of exemption. We do not wish, however, to propose any change in the Act as it now stands; but to reaffirm our disapproval of any effort to bring the churches under taxation or to discriminate between churches, believing that we represent not only the traditional view but the prevailing conviction in the nation today.

Yours very sincerely,

(Signed) John R. Sampey, President
On behalf of the Faculty of the
Southern Baptist Theological
Seminary.

LEADERS CALL FOR ALCOHOL EDUCATION R. Ira Barnett

Fifty-nine educational leaders representing several denominations and non-church organizations in eleven different states spent the major portion of two days in Atlanta, Georgia, recently considering together the question, What can be done to make more wide-spread and adequate the education of the people, especially the children and youth, concerning the nature and effects of alcohol and other narcotics? Every state east of the Mississippi and south of the Ohio and Potomac Rivers, and Illinois, had each one to several men and women in the group, and college presidents, state presidents and other leaders of Woman's Christian Temperance Unions, and Parents and Teachers' Associations, state superintendents of public institutions, and women prominent in Federations of Women's Clubs were among those who shared with churchmen in this important meeting.

The group satisfied itself that the 30,000,000 public school children and youth of the nation can be reached with this sorely needed emphasis in education through the proper training of the 1,000,000 public school teachers of the nation in the 300 teacher-training institutions of the country by persons especially qualified for this particular service, especially since there are already provided training facilities for those who may be induced to enlist for this sort of service.

The group was unanimous in the conviction that cooperation of all the educational agencies which have for their purpose the helping of persons to grow in understanding, appreciation and practice of the highest moral and spiritual virtues is necessary if all that ought to be done in the way of alcohol education is to be accomplished. And, on the basis of certain limited but successful efforts at cooperation by such agencies in sections of the country represented in this Atlanta conference, the group came to believe that cooperation can be brought about almost anywhere if care is given to selecting the objectives to be obtained.

The group, after thorough-going consideration, decided to send out calls to various educational organizations to do some things which they explicitly set forth in the form of recommendations. Only two of these calls will be given here.

Recommendation was made that Bishop Paul S. Kern, Dr. Arthur J. Barton, and others whom they may choose to associate with themselves, be requested to call together in the near future denominational leaders to plan a program: (1) to urge all ministers to preach scriptural temperance, from a scientific basis, with evangelistic emphasis; (2) to re-establish positive teaching in the several departments of the church schools, and in other organizations, on the nature and effects of alcohol and other narcotics; (3) to request the editors of religious and educational publications to print scientific facts for lesson material and sermons on the problems of alcohol and other narcotics.

Recommendation was made that Dr. Ulin Leavell, Rev. Walter Towner, and others to be selected by them, be requested: (1) to cause to be prepared for youth groups informative programs with the modern approach on alcohol and other narcotics; (2) to cause to be prepared ques-

tionnaires and blank forms for use by youth groups in making community surveys in fact-finding projects, and carrying instructions for the use of the information secured; (3) to give direction to youth groups for the organization of deputation teams to carry to other youth groups by demonstrations and activity projects the information acquired on alcohol and other narcotics; (4) to form panels of high school, college and other young folk to consider the effects of alcohol and narcotics upon the human body and mind, and upon the various interests of social organizations, using competent adult leaders to guide in these panel discussions; (5) to enlist young people in making community surveys under experienced adult leaders to discover the nature of local problems, suggesting to them the use of the pamphlet "The Liquor Problem and the Local Church"; (6) to bring about the compiling of a bibliography that will be helpful to leaders of youth in their work with the problems of alcohol and other narcotics.

At Laurel First Church two of the young ladies from Woman's College took part in the services on Sunday morning. Miss Doris Wilson of Laurel, a senior spoke in the young people's department on "Open Thine Eyes." Miss Maxie Nonerod of Pittsburgh, Pa., a sophomore spoke to the young people Sunday night. She told of her conversion. These are noble Christian young women.

Whenever a report of a special evangelistic effort is given that leaves out the number of additions, the inference is that only a few made known their decisions and that we are ashamed to state the small number. We have Scriptural grounds for making public the number of converts and for loudly proclaiming the results of an evangelistic effort, even if only one is saved. The Bible, God's Word, as recorded in Acts 2:41, does not brag, but fairly glories in the three thousand added to the church on that Day of Pentecost. And Jesus said, according to the fifteenth chapter of the book of Luke, that heaven joins earth in happily heralding abroad the repentance of even one sinner.—C. F. Leek, Montgomery, Ala.

Quoted from an unknown source: "If Baptists maintain their denominational unity and continue to give their distinctive message to the world, they must not overlook the strength, cunning and strategy of the unionizers. Among these the most subtle, the best organized and the most richly financed are: The Federal Council of Churches; the Student Christian Union working on the campuses of the land; some public school teachers who openly or by suggestion sneer at denominationalism; the various sects that have arisen out of the movement launched by Alexander Campbell and his 'Reformers'; Modernists of every breed; philanthropists whose entire mental attitude is determined by their efforts to centralize wealth and control production and distribution through gigantic corporations; certain periodicals such as the Christian Century, Moody Bible Institute publications, etc.; denominations who are failing to hold their own people and are, therefore, losing in numbers and prestige. Their favorite bits of propaganda are: 'The waste of sectarianism with its numerous and oftentimes overlapping church programs; the economies that could be secured through doing away with the many church, missionary and benevolent agencies and boards; the beauty of Christian fellowship which they imagine would come with the destruction of positive faith in the Word of God which inevitably expresses itself in some creed with its accompanying denominational group; the glory of a united Christendom with its national churches (denominations even though the unionizers have not honesty enough to admit it) and its broad breadth of tolerance which would allow anyone to come in upon the basis of accepting the social and moral teaching of Jesus Christ along with those of Confucius, Buddha, etc. Let Baptists beware and heed the admonition of God's word, 'They compass land and sea to make one proselyte, etc.'"

EDITORIALS

DOXOLOGY FROM A DUNGEON
See Ephesians 1:3-14

Those who have visited Carlsbad Caverns in New Mexico will never forget the experience of sitting with a large company of people in a large underground chamber in total darkness and silence, far beneath the surface; and then to hear singing in the distance. The voices are low at first and then louder and stronger as you hear the words, "Nearer, my God, to thee." The chorus increases in volume as it nears you, and then the light comes on. Music is sometimes found in strange places. But to hear it in prison, it takes religion, the genuine article to do that. It must have been a habit with Paul. We know that in the Philippi dungeon, at midnight he and Silas prayed and sang hymns unto God.

And here at Rome he sends out this paean of praise to God from his prison. "Stone walls do not a prison make, nor iron bars a cage." "Chained in prison dark, were still in conscience free." He is writing this letter to the Ephesians, and there is never a murmur, nor a reference to any bodily suffering nor inconvenience. He is in the Spirit, and his rapturous soul pours itself out in doxology.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ." Doubtless his body was sensitive to pain; and his proud, free soul was sensitive to injustice and indignity. He seems to have been a physical sufferer, for he speaks of his thorn in the flesh. He was a man of special culture and refinement, accustomed to Pharisaic cleanliness. But now he is a prisoner.

But these physical inconveniences are forgotten as his sensitive spirit responds to the vision of the goodness of God and with the only means of expression at hand he writes these joyous words about God's goodness to him and all his servants: Blessed be the God and Father. Notice how his words of praise are an echo of the blessing: Blessed be God who blessed us. His soul is so sensitive to the goodness of God that his response is in the same language, the same word. There was never a radio more delicately attuned to the music in the ether waves than was the spirit of Paul to the blessing of God, and he passed it on in words of gratitude and praise.

Notice how full is the goodness of God, and how fully he is conscious of it: "With every spiritual blessing in the heavenly places." There was on vacancy in all the possibilities of spiritual blessings. Jesus asked his disciples, "Lacked ye anything?" and they answered, "Nothing." In the heavenly realms, in the kingdom of God, "his divine power hath granted us all things that pertain to life and godliness." 2 P. 1:3. "Jehovah is my shepherd, I shall not want." We are delivered from care and supplied with every spiritual necessity.

And then in the verses which follow, Eph. 1:4-14, Paul names the blessings, counting them one by one. It will be well to take them in order and to number them as he gives them.

1. He chose us in Christ before the foundation of the world. This religion of ours is (a) God's planning. He chose us. It is also (b) individual. He chose us. It is also (c) inevitably joined with Christ. He chose us in Him. It is also (d) eternal in its origin, "before the foundation of the world." It is no make-shift, but is as well founded as the hills. It has also (e) the highest moral purpose and aim, "that we should be holy and without blemish before him." It is (f) not a mechanical arrangement but for the highest joy of all concerned, it is "in love."

2. Closely associated with the choosing of us is the fact that we were "foreordained unto adoption as sons through Jesus Christ unto himself." This is a relationship to God more than creation, it is to born of God, being made anew by the Holy Spirit and being made partakers of the divine nature. This is a relation different from

anything else of which we know, and produced in a different way. And it all originated with God, being according to the good pleasure of His will, and to the praise of the glory of his grace. Paul's idea of the salvation of man contained nothing of the evolutionary development, or the struggle of man upward. It was a direct work of God. It was and is a matter of pure grace, as every saved man really knows. For the grace has been bestowed on us in the Beloved.

3. This grace bestowed on us in the Beloved is identified as redemption through His blood and the forgiveness of our trespasses. If grace ever reaches us it must deal with the matter of our sins. The only way help can come to us in our sins is by way of redemption. God cannot and will not pass over sin lightly. He cannot ignore it, and he cannot condone it. He cannot deal with sinful man until something is done about his sins. The only way a holy and righteous God can deal with a sinner is himself to pay the price for his transgression. It was a fearful price to pay. The Son of man must be lifted up. He took our place, died in our stead, suffered all the consequences of our sins in his own body on the tree. He became sin for us that we might become the righteousness of God in him.

There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

—BR—

THE SPIRIT SENDS MISSIONARIES

—O—

There were missionary evangelists who went out from Jerusalem. These went as individuals, impelled, as they were, by the constraining love of Christ and led by the Holy Spirit within them. They found a fertile field for service at Antioch. The work was so prosperous that Barnabas came from Jerusalem and Saul from Tarsus to help carry on. These, with a group who had preceded them, remained in Antioch until the church grew strong. These men are called "prophets and teachers." That is they were men who preached and taught under the guidance of the Holy Spirit, so that the church was built up in the truth and grace of Christ.

We are not to suppose that the Holy Spirit was at work only when he is mentioned by name. The wind is invisible, and the Holy Spirit does not bear witness of Himself. But ever and anon the Holy Spirit is mentioned, lest we should forget that it is He who is carrying on the work of Christ, carrying it on through men and women whom He selects and anoints for the purpose.

So in the thirteenth chapter of Acts as the work goes on at Antioch the Holy Spirit speaks in His own way to these leaders, and through them to the whole church at Antioch: "Separate me Barnabas and Saul for the work whereunto I have called them." The Holy Spirit speaks to sensitive ears. Some ears are more sensitive than others. Some have not been opened or sensitized to the voice of the Spirit. But these men at Antioch had already been working under the direction of the Spirit. He had brought other messages to them and through them. And now here was a brand new message. They were in no doubt as to who it was that was speaking to them. They had heard him speak before. They had given heed to what He had said hitherto and did not hesitate now.

The Holy Spirit often follows the course of least resistance, probably does so in most instances. He did here.

The lightning is to us a symbol of irresistible power, but the lightning commonly follows the course of least resistance. That is why it strikes at certain places and follows certain routes. You say these routes furnish conductors. You have seen the lightning in the clouds as crooked as a worm. It is following the course of least resistance. So does the Holy Spirit in finding an agent through whom He speaks. He chooses somebody who is already yielded to the Spirit. Here were men who were already doing the Lord's work under the Spirit's direction.

They were ministering to the Lord and fasting.

They were doing the will of God and keeping open the avenues through which the Spirit speaks. They were fasting. The ducts through which the Spirit works in us are today often clogged by physical satisfactions and material interests. The liver becomes torpid or some other vital organ becomes clogged because of physical and animal indulgences. Hence the need of purgatives. And a man's mind may be sluggish for the same reason. And his spirit becomes inactive because we have given ourselves to the satisfactions of the flesh. How long since you have fasted? It is a good thing to give your soul a chance. Continuous bodily indulgence wars against the Spirit and the soul has little opportunity to hear the voice of the Spirit. Anyway it was "while they ministered to the Lord and fasted" that the Holy Spirit spoke to them. We could better hear the voice of the Spirit if the desires of the flesh were not so clamorous.

"Separate me Barnabas and Saul for the work whereunto I have called them." The Spirit had also spoken to Barnabas and Saul. He would have them all share in the work. It ought not to be exclusive business of a few. The responsibility and the labor and the joy should be shared with all. Here is the fellowship of the Spirit and the fraternity of the saints. The Lord would have us all share in the furtherance of the gospel, to be fellow helpers to the truth. For our own sakes the Lord gives us the opportunity. The glory of the harvest is the privilege of us all. No member of the body should be atrophied by lack of participation. To be idle is to be dead.

Again it is said, "When they had fasted and prayed, and laid their hands on them, they sent them away. There are some things which can be done better when the stomach is empty. They fasted. Also they prayed. It was time to pray. It was an event marking an era in Christian work and history. It is well to be sure that the blessing of God is on the undertaking. It will save us many a blunder. Prayer changes things. It had better not be launched unless the favor of God is on it. The blessing of God will make effective the mission.

The special blessing they sought was the fullness of the Holy Spirit. This is indicated by the laying on of hands. Like the anointing oil in former times, this indicated their need of the Holy Spirit, their desire for His presence and their confident expectation of His coming upon these men, his abiding in them and His direction of them.

This prayer and hope were not disappointed, for the next verse (4) tells us that they were "sent forth by the Holy Spirit." And all the subsequent story bears out the truth of it. The whole missionary enterprise is according to the plan and command of Jesus. But it is never to be undertaken until the Holy Spirit comes upon us. What we call the "Acts of the Apostles," is sometimes called the "Acts of the Holy Spirit," for He guided those who went. He sent them.

—BR—

Northern Baptist Convention meets this year at Atlantic City, May 21-26.

Certain strange things come to our ears. Rev. J. Levering Evans, a Baptist preacher in Richmond, conducted a special preaching mission at the Christ Protestant Episcopal Church in that city last week.

Every Baptist church which contributes anything to the work of the Southern Baptist Convention is entitled to send one messenger to the Convention, and one additional for every \$250.00 contributed. No church may send more than ten.

Pastor Lawrence B. Cobb of Union informs us that the fifth Sunday meeting of Newton County Association met with Union Church March 31, with a good program and fine fellowship. Brother Charles B. Hamlett of Decatur brought soul-stirring messages on two occasions. His coming among us will greatly strengthen the Lord's work. Pastor Cobb will teach "The Way Made Plain" to the Sunday school teachers, officers and others April 8-12. Supt. J. L. Lewis says the Sunday school is ready to apply for the standard pennant for 1940.

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UNIFYING THE CHRISTIAN DUTIES

If there is one God there is going to be unity in everything. That is true of the physical universe, and it is true of all truth and morals. The very word universe is witness to the oneness of the world of which our world is a small part. If there is one God, then all truth has its oneness in Him. And all morals and religion must harmonize in Him. "From harmony this universal frame began. From harmony through all its course it ran."

That is the reason we can have books on all the sciences. Otherwise the world is without order, and would be a chaos of confusion. That is the reason we can have books on systematic theology, and on ethics. "Hear, O Israel, the Lord thy God is One."

The Bible is a unit. Its teachings are a unit. Its duties are not conflicting. And its obligations may be summed up in a sentence. We may find this in more than one place. But we are thinking now of a paragraph in Romans 13:8-10. It is brief enough to be quoted here. "You owe no man anything but to love one another: for he that loveth his neighbor, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not kill, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law."

The Jews' religion was and is one of observance of the commandments of God. They tended to multiply into infinite and intricate details as they covered every aspect and relationship of life. It took a specialist even to know them and teachers of the law were supposed to be men of great erudition. And as to the observance of them, Peter said they had become a burden which "neither we nor our fathers were able to bear." One hardly knew when he was violating one of them.

There is great need that they should be so simplified that the ordinary man might be able to discharge the obligations. They needed to be so systematized and unified that it would be possible to understand and fulfill them. This is what the religion of Jesus did and does. Jesus put them in the briefest and clearest way when he quoted the words about loving God and loving your neighbor, and added, "On these two hang all the law and the prophets."

And here in the thirteenth chapter of Romans, Paul again sums up all the duties of a Christian, all the obligations one owes to his fellow man. If you will do this one thing, you won't have to worry about the details. You won't have to learn an interminable string of commandments. You won't have to put out your strength on saying I must do this, and I must not do that. If you really do this one thing, "Thou shalt love thy neighbor as thyself," you will find that you have done all the rest.

This paragraph in Romans 13:8-10 is all on this one matter of discharging all obligations in one. He does not say "Owe no man anything, save to love one another." But "You owe no man anything, save to love one another." The indicative and the imperative form is the same. You can tell which is meant only by the connection and the connection all indicates that it is indicative and not imperative. He is simply saying if you love one another, you have fulfilled every obligation to your fellowman in this one act. Reason and scripture all say this is the summing up of all duties into one. If you do this you have fulfilled all the law. You simply cannot wrong another if love is ascendant. You will desire to help to the utmost one whom you love.

The Men's Meeting in Missouri registered 550; the women's meeting in Mississippi registered 1150.

The number of war refugees in China is said to be at least one-third the total population of the United States.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe.")

Sand Hill—Jones County

Where there's a will there's a way. Bruce Hilbun is a living example of that statement. A few weeks ago he expressed the desire that all his churches adopt the E—F— plan. Plans were made, we visited his churches on week nights and he now has all his churches, Sanford, Centerville, Pine Grove and Sand Ridge, on the EF list.

Our latest visit was to Sand Hill. Though not a large church we were most courteously received and as in most cases, after the pastor told them that he wanted the EF plan, plans were made for its adoption.

Sand Ridge is a newly organized church. They hope to build during the summer or fall. They recently ordained four young men as deacons. They were J. P. Powell, Elmer Knight, Bryan Ellzey and Nelson Sumrall.

Jones County is now one of the leading Baptist Record counties of the state. Subscriptions are listed as follows: SAND HILL 10; PINE GROVE 58, ELLISVILLE 101, Calvary 1, S. LAUREL 12, LAUREL FIRST 374, Second Avenue 3, WEST LAUREL 162, SHELTON 10, Route 2, Mozelle 1, SANDERSVILLE 27, SUMMERLAND 61, Ovett 1, MT. ORAL 61, SHARON 14, MOZELLE 26, Eastabuchie 1, CENTERVILLE 30.

Ellison Ridge—Winston County

Recently brother J. B. Keen of Winston County walked in and laid a list of 81 names on our desk with the information that they were from Ellison Ridge. We here and now invite a few others to do as brother Keen and the Ellison Ridge saints have done. It can be done.

Winston County's subscribers are listed as follows: LIBERTY 28, GOOD HOPE 40, Route 1, Louisville 5, Route 2, Louisville 2, Louisville 37, NOXAPATER 90, ELLISON RIDGE 81, Route 4, Louisville 1, Holly Grove 6, Calvary 4, Bethesda 1.

Estes' Five Months' Record

During the past five months, Rev. E. D. Estes, state evangelist, has turned in 167 subscriptions to the Baptist Record. His monthly record is as follows:

November—30
December—41
January (sleet)—51
February (snow)—19
March—26
TOTAL—167.

THRASHER

The fifth Sunday meeting of the Prentiss County Association met with the Thrasher church including dinner on the ground. We were privileged to speak at the eleven o'clock hour. So many good things have recently happened to Mississippi Baptists that we chose as our subject "Good News of 1940." Incidentally, we mentioned as one item of good news the fact that the circulation of the Baptist Record is now the highest in its history. This naturally led to our closing point which was the EVERY FAMILY plan.

The Thrasher folks and Pastor J. D. Thompson were most gracious as hosts and we favor making Thrasher the permanent meeting place. One member of Thrasher church was so much interested in the EF plan that he paid for it for a month. We were also told of another church that soon expects to join the more than 400 churches that have adopted the EVERY FAMILY plan.

Prentiss County has subscribers listed as fol-

lows: MT. OLIVE 28, Wheeler 6, Booneville 6, R. F. D. Booneville 4, THRASHER 12, BALDWIN 42.

We were honored with an invitation to speak to the Attala County Baptist Pastors Conference which meets monthly at the First Baptist Church at Kosciusko. We found an enthusiastic group of brethren who are interested in Baptist affairs.

Officers for the coming year are: N. H. Roberts, McCool, president; H. H. Ward, Kosciusko, vice president.

Attala County's Record readers are listed as follows: Route 1, Sallis 1, SALLIS 19, Route 2, Ethel 1, ETHEL 40, KOSCIUSKO 203, Antioch 1, Spring Hill 1, McAdams 3.

MT. ZION—Simpson County

Rev. Hollis Benton is pastor of this large country church and his members say he is a good one. We were present on Easter Sunday and after we presented the EVERY FAMILY plan the pastor presented a helpful and inspiring sermon on "Jesus and The Resurrection." They have gone to half time, are planning to build some much needed Sunday school rooms and have adopted a budget with the every member canvass now in progress. The Sunday school, B. T. U. and W. M. U. led by Lewis Roberts, Barney Padgett and Mrs. A. P. H. Thompson, are doing good work and making gratifying progress. This church is the home church of Rev. C. W. Thompson now pastor at Second Avenue, Laurel.

Simpson County's subscribers are recorded as follows: Spring Hill 3, BRAXTON 46, DeLo 2, BETHLEHEM 27, Antioch 8, Pleasant Hill 24, Route Mendenhall 5, Sanatorium 2, MENDENHALL 58, CATO 47, Shivers 3, Kennedy Springs 1, MAGEE 92, GOODWATER 42, Pine Grove 7.

S. S. AND B. T. U. ATTENDANCE

	SS	BTU
Jackson, First Church	1036	274
Jackson, Northside	143	50
Jackson, Van Winkle	99	71
Jackson, Griffith Church	751	432
Jackson, Southside	113	93
Clarksdale Church	525	193
Pace Church	93	73
Bethlehem (Jones)	110	80
Fellowship-Lorman	10	
State Line	87	41
Picayune, First Church	312	
Concord Church	82	
Pascagoula Church	184	108
Pelahatchie Church	54	
Vicksburg, First Church	588	199
West Laurel Church	542	296
Crystal Springs Church	390	136
McComb, First Church	453	93
Meridian, First Church	548	
Meridian, 15th Ave.	386	
Meridian, Southside Church	256	
Meridian, 8th Ave. Church	220	
Meridian, 41st Ave.	201	
Meridian, Highland Church	200	
Meridian, Poplar Springs	105	
Meridian, Oak Grove	103	

Nearly two years ago the Louisiana Baptist Encampment at Mansfield was sued for \$30,000, on account of the drowning of a young man during the encampment. The courts recently decided for the encampment.

That's the way to do it. First Church, Bossier City, La., started a mission two years ago near Barksdale Field the largest flying field in the world. Now a church is organized, and calls Fred Baxter for full time pastor.

Another good example: Istrouma Church, Baton Rouge, started a mission five miles north two years ago. Last month a new church was organized called Trinity, in what is known as Fortune Division.

Pastor S. A. Murphy will have Dr. C. W. Daniel of Eldorado, Ark., with him in a meeting in Valence St. Church, New Orleans, beginning May 12, the meeting to be followed by a 15 weeks' "Christ centered crusade."

Pastoral Problems

By Norman W. Cox

The past thirty years have magnified church work. We have become specialists in organization and method. We have given ourselves to intensive promotional propaganda on behalf of causes. We have utilized the values which psychology has made available to us for making more effective our appeal. All these things we ought to have done. Few, if any, of us have overdone them.

But in most instances we have neglected something very vital. Because of this neglect the result of our intensive effort in all too many cases has been disappointing. This neglected emphasis has been prayer.

We can do everything that human genius and effort can do and fail utterly unless our organization, education, program of training, and plan of enlistment is motivated and carried forward on the knees of prayer. The most of us need to have burning in living letters of fire continually before us the idea that "It is not by might nor by power but by my spirit saith the Lord."

Our Sunday school campaigns, our church loyalty campaigns, our B. T. U. conventions, our W. M. S. campaigns, our stewardship and money raising campaigns have much missed the mark or produced such a poor harvest because we failed to pray. They were not adequately undergirded by the proper spiritual motive. We neglected to provide for them the proper effort to have them approved of God and energized by his presence and power. There has never been a spiritual victory that was not fruit of prayer.

THE MINISTER AS A STUDENT

By William J. Robinson, D. D.

The minister is to be an exceptional man in character, in conduct and intellectually. He is to be a specialist in the most important field in our social system. He is to be a watchman for the people's welfare. He is to be a cure of souls. In some instances he is called a shepherd, and in no instance in the Bible is he or his duties lightly spoken of. Among all peoples whether heathen, Israelites or Christians the men devoted to the ministry of religion have always been accorded exceptional honors and privileges. A good minister of Jesus Christ must of necessity be a man of the highest type to meet all the requirements of his holy office.

It is not enough that a minister have college and seminary training. His schooling trains him to study wisely and furnishes him with tools to use in his further pursuit of knowledge. After finishing his schooling he must be a persistent student of social affairs in their relation to Christianity.

Paul charged Timothy to be an earnest student. "Till I come, give attendance to reading, to exhortation, to doctrine," (I Tim. 4:13). "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Every one agrees that a minister should know Bible doctrine and church history, but many do not realize that he needs to know much more to enable him to wisely apply these to present social needs.

Whatever interests people, for good or bad, is of interest to a minister, and he cannot afford not to be well informed. If it is something that is good for the people he needs to know it so as to wisely use it for the good of his people. If it is something that will be harmful he needs to know it and know how to combat it. Many heresies grow right under the sound of some ministers' voices simply because they are too ignorant to recognize them, and, what is worse, in many instances encourage them sincerely believing they are acting wisely. Ignorance is the enemy of all good, and opens the way for doctrines of devils to gain a foothold.

The world is disturbed today as it has not

been in centuries. The most casual observer is compelled to know that the nations of the Eastern Hemisphere are seething with hatred, and that a most destructive war is eminent. Our own nation is far from being as harmonious as many desire it should be.

What is the cause of this turmoil, and what is the cure? Many reply that it is a question of economics and does not concern our ministers, but is a matter exclusively for our statesmen. That sounds very plausible to the poorly informed man. But that reply is turning with error. On the surface, the matter of food, raiment and shelter, is a matter for the economist and the statesman. But, at its heart, it is one of the morals, of sin, and is therefore a question for the minister's most serious consideration.

Among the most disturbing factors in world affairs today are socialism, facism and communism. They are at heart atheistic, and, therefore antagonistic to Christian ideals and institutions. They are all the children of the doctrine of evolution and are the avowed enemies of Christian morals and institutions and democratic government. I emphasize it—these and kindred doctrines are using every possible means to overthrow—Christianity.

Many damnable heresies are parading in the name of Christ, and are presented so plausibly as to deceive many and their inherent danger is only apparent to one who is informed in current thinking.

To know what the men who are determining factors in society are thinking and doing our ministers must not only be thoroughly grounded in Bible doctrines, but they must know what the enemies of our Lord are thinking and doing. Never once permit yourself to believe all who say gracious things of our Lord and his friends. Many who do not believe in his miraculous conception, deity, vicarious atonement, bodily resurrection, or his second advent, on certain occasions are loud in their praises of him. They are ministers of Satan, wolves in sheep's clothing, destroying the sheep.

To be most useful, to be good ministers in the truest sense, our ministers must be well versed in world affairs. They can not live in a corner, cannot be provincial, and be equal to the demands of their holy office. The sins of one individual affect other individuals, and are, therefore, the concern of many. No man sins solely to himself. The sins of one nation endanger other nations. Witness Mussolini in Ethiopia, Japan in China, and Hitler in European affairs. The principals, the doctrines, back of all great social movements are either right or wrong, either of God or the devil, and are the profound concern of all loyal ministers of Jesus Christ. The heresy of one man today may be the bane of the nation tomorrow, and menace the world in a short while.

How are ministers to measure up to the standard I have set. Many of them can not. These must simply do the best they can. Many would, but are sorely handicapped for no fault of theirs. Some few do for which we thank God, and take courage. All should strive to do better.

To be continuously effectual, and to be a wise leader a minister must be a student. This calls for three things: a trained and studious mind; time for study, for serious meditation and research; and last, but not least, something to study. It is not enough that a minister have a Bible, a concordance and a dictionary, and a thousand good reference books. To be abreast of the times, to measure up to the demands of his day, he needs current magazines and other informative periodicals, and many of the new books as they come from the press. He must have these or he is handicapped, and his people are losers on account of it, and more is the pity many of them do not realize it.

This condition can be remedied to a great degree. Many ministers are longing to do their part to remedy it, but for lack of money can not do it. Every church should see to it that the pastor has a fund for new books and current periodicals, and then see to it that he uses them for the edification of his people.

EVERY CHRISTIAN SHOULD KNOW

By G. C. Hodge

Every Christian Should Know How To Prepare For Worship

To those who are prepared the church service is a spiritual feast, and they go away having been spiritually fed and richly blessed. To those who are not prepared the service is merely a conglomeration of singing, praying, reading of Scripture and preaching, all of which to them have no meaning or value, and they go away having received no help or blessing from God.

Every Christian should know that if he would worship God he must do at least four things every time he goes to worship: First, he must have the right motive in his heart; Second, he must leave certain things behind; Third, he must take certain things with him; Fourth, he must take certain things away from the place of worship.

Some people go to church simply to get something from the service. They go to be served, to be ministered to. They get very little from the service, and are easily offended if no one greets them or ministers to them.

True worshippers go to worship. They go to learn. They go to share their joys with others, to give of their talents, their influence, all they have to help make the service worshipful and helpful. They do not wait to be greeted or to be served, they greet and serve others. They get the most out of the service and are blessed of God.

There are certain things people must leave behind or they cannot worship aright. They must leave their prejudices and unkind feelings behind, if they have any. Jesus said, "If thou bring thy gift to the altar and there remember that thy brother hath ought against thee, leave there thy gift. First be reconciled to thy brother and then come and offer thy gift." If Jesus speaks thus concerning the grievance one holds against a worshipper, surely he would say that if the worshipper himself holds a grievance against another, he cannot worship. They must also leave behind their critical attitudes, their domestic, business and social obligations, for they cannot worship God while thinking about such things.

There are certain things which people must take with them or they cannot worship God. They must take open minds, open to receive the truths of God. They must take prayerful, sympathetic hearts and cooperate with the preacher, the choir, the ushers and others who have part in the services of the church. They must take their pocket-books, for giving is as much a part of worship as is praying and preaching. If they have children, they must take them, for how can men and women worship God if they have no concern for the spiritual welfare of the children God has given them?

When people leave the place of worship they take certain things with them. If they have not worshipped aright, they take with them their sins, their burdens, their weaknesses and their sorrows. If they have worshipped aright they take with them something to make their burdens lighter; something to make them stronger for the trials of life; something to give them poise; something to give them greater confidence in God and man; something to make them better men and women; they take with them the Holy Spirit of God.

More than any other individual the preacher needs to prepare for worship so that instead of beating the air and scolding people and talking about what the devil is doing, he can tell the people about God and feed them on the bread of life and lead them in a constructive program and into the deeper, riches things of God.

After Christian men and women have battled with the world all the week they go to church on Sunday hoping to receive at least a few crumbs from the Master's table that they might have strength to carry on another week, and the preacher ought to see that they are fed.

Copiah County B. T. U. Associational meeting at Georgetown April 14 at 2:30 p. m.

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Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

Worship * Serve * Give

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

Win Someone to Him!

Regional Brotherhood Conferences

As authorized by the last Convention, Brotherhood meetings are planned at strategic centers from May 6th-May 12th, inclusive.

Monday, May 6th, 6 p. m., Drew, Howard Spell, pastor.

Tuesday, May 7th, 6 p. m., Oxford, F. M. Purser, pastor.

Thursday, May 9th, 6 p. m., Columbus, J. D. Franks, pastor.

Friday, May 10th, 6 p. m., Newton, R. A. Morris, pastor.

Sunday, May 12th, 2:30 p. m., Parkway, Jackson, W. A. Bell, pastor.

A 25c-35c supper will be served at each 6:00 o'clock meeting. The Sunday afternoon meeting at Jackson will also be something of a climactic state meeting.

Dr. Lawson Cook, Memphis, will be present with your Secretary at each meeting. Other speakers will be present.

Two auto loads of MEN from every church are expected at one of the meetings.

Write the host pastor how many in your party.

II

Occasionally wounded in the house of its friends, frequently assaulted by enemies of the Cause, the Cooperative Program has continued to be the body of our mission support financially. It has year by year undergirded the whole mission structure of our denomination. It has rather mothered every mission Cause dear to the hearts of our Baptist people and dear to the heart of Jesus.

As mother frequently is hurt in heart by hands within the family circle. So has this greatest missionary channel been hurt time and time again from within.

It has helped "feed" every Cause. It has "petted" none. It prevents strangulation of all Causes by partiality to one. It thus promotes harmony within and prevents discord.

You have seen a spoiled child within a family circle demanding everything for self. Others becoming jealous. Fussing results. Parents are worried. Family life does not flow as beautifully as it might.

In other families a proper balance is maintained. Baby is provided for. Sister is cared for, and brother as well. The parents are not left out. Harmony and happiness prevail. A measure of prosperity is attained. Love reigns.

The Cooperative Program properly supported and regarded helps guarantee the last picture to the denominational life.

III

Cooperative Program

If each Mississippi Baptist 270,000 of us gave the small sum of 3c each week to all the Causes of Christ in the Cooperative Program, we would give within a year \$420,000 plus to these Causes around the world.

Of this amount 8% would care for overhead and promotional work—\$33,600. This would leave a balance of \$386,400 for distribution.

With 40% going to Southwide causes we would have \$156,560 in this column. Foreign Missions gets 50% of this or \$78,280. This is as much as we sent to all Causes beyond Mississippi last year. Three cents per week per Mississippi Bap-

tist for the Cooperative Program would bring it about.

Home Missions would get 23 1/3% of the \$156,560 or \$36,530.

Relief and Annuity would get 10 1/3%, a total of \$16,177.

The Seminaries would get 13 3/5%, or \$21,390. The Training School would get 8/15%, or \$834.00.

The Southern Baptist Hospital would get 2 1/5%, or \$3,444.

And all of this from the small sum of 3c per week to the Cooperative Program form each Mississippi Baptist.

State Causes would get 60% of the \$386,400. State Missions therefore, getting 25% of the \$386,400 would receive \$96,600.

Christian Education receiving the same 25% would get \$96,600.

The Baptist Orphanage (Jackson) would get 6%, or \$23,184. This incidently is almost as much as both designations and Cooperative Program brought in last year—exclusive of the building fund which will be complete in months.

Ministerial Education would get \$11,592 or 3%.

The Mississippi Baptist Hospital receiving 1% would get \$3,864.

All of this through the Cooperative Program if each Mississippi Baptist gave to it each week the small amount of 3c—\$1.56 per year.

Just how much do we love a lost world? How much do we love lost souls? Do we believe in Heaven and Hell? Do we love Jesus? Will we obey Him!

IV

It was a great joy to us to be with Pastor R. D. Pearson and his fine church at Macon in a few services during his Church Loyalty Emphasis. His is a splendid spirit. He has a fine and talented family and the church folks were very loyal. Six additions—4 for baptism.

V

The W. M. U. Convention was a great inspiration as always. Over 1100 were registered in attendance. That was a real Convention! Mrs. Rice, Miss Traylor and the others saw to that!

In speaking briefly in conversation to many W. M. U. workers from over the state we noted all were happy and optimistic in the work. They let us know in positive emphasis W. M. U. may be expected to go "a little farther."

VI

One of the most helpful things we ever tried in the pastorate was to set apart a week for the study of soul winning with the church. Posters with scripture outlines were used. Tracts may be used. The Bible is indispensable here as usual. Prayer for individuals will be had.

Study the Plan of Salvation. Few church leaders understand it well enough to sit down with a lost person and clearly present it.

Study types of persons to be dealt with. Study the excuses inevitably encountered. Master a few scriptures to be used in each case.

In simple language get an understanding of Repentance and Faith—as referred to in the Scriptures.

Emphasize the use of tracts, gospels marked New Testaments, letter writing and best of all personal visitation!

Magnify the need for making the entire approach Christ centered. Let it literally be dripping with the gospel, the blood of Christ.

Study the best methods for directing the new convert towards church membership with the privileges of worship, service, giving.

BR

Rev. Robert Houston Smith, pastor of the Napoleon Ave. Baptist Church in New Orleans, (formerly pastor in Collins, Miss.) underwent an emergency operation for acute appendicitis in the Southern Baptist Hospital last week.

Pastor W. E. Hardy conducted a study course in the Senior B. T. U. Manual at East Mississippi Junior College, Scooba. Forty-four young people took the course, many of whom will organize B. T. U. work in their home churches this summer.

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

Slogan: "DON'T PUT IT OFF—PUT IT OVER"

I

The Now Club (doubling the 5M Club) made the largest gain last month that has been registered in many months. We appreciate the participation of Mississippi Baptists at this point.

The workers in this department have been faithful in a difficult place. Brother Joel Sturdivant served for several months and felt the call back to the pastorate. Brother J. W. Fagan worked hard and also responded to the call of the pastor spirit within him. Brother E. C. Farr stayed with this department a bit longer turning in a long list of participants but goes to special service in the delta. Brother Dan Patch has helped us over two periods in part time service and has rendered good service. We appreciate these brethren and predict good things of them in the days ahead. Psalm 121.

Brother H. T. McLaurin and brother Gaines Hightower carry on in fine service in this department now and we plead for hearty cooperation on the part of all Mississippi Baptists.

We shall go along for awhile with these two field men in this department and leave it with the Lord and to Mississippi Baptist participation as to the necessity for a larger force.

"Don't put it off—put it over!"

II

Now comes another \$1,000.00 check on Now Club (Doubling the 5M Club). This one is from Mrs. H. F. Broach, Meridian. Thank you, Mrs. Broach for many evidences of your interest in the work.

We list the following Certificates:

No. 89 for \$50, member Calvary of Jackson, No. 142 for \$36, member Calvary of Jackson, (McLaurin, field worker).

No. 270 for \$36, member at Clarksdale, (Estes, field worker).

No. 143 for \$36, member Gooden Lake, (McLaurin, field worker).

No. 90 for \$50, member Satartia, and No. 113 for \$100, member Satartia, (McLaurin, field worker).

No. 144 for \$36, No. 145 for \$36, No. 146 for \$36, No. 147 for \$36, No. 110 for \$100, No. 111 for \$100 and No. 112 for \$100, each from a member of Eden in Yazoo County, (McLaurin, field worker).

No. 148 for \$36, member Georgetown, (McLaurin, field worker).

No. 149 for \$36, member Davis Memorial of Jackson, (McLaurin, field worker).

No. 157 for \$100, Clinton member, (McLaurin, field worker).

No. 229 for \$36, No. 230 for \$36, No. 232 for \$36, No. 233 for \$36, No. 234 for \$36, No. 235 for \$36, No. 236 for \$36, each from a member at Lyon, (Hightower, field worker).

No. 227 for \$36, member Clarksdale, (Hightower, field worker).

No. 228 for \$36, member Jonestown, (Hightower, field worker).

No. 134 for \$100, member Hattiesburg First, (Hightower, field worker).

No. 2 for \$1000, member Poplar Springs of Meridian, (Farr, field worker).

No. 14 for \$36, member Mt. Olive in Prentiss County, (Patch, field worker).

No. 15 for \$36, No. 16 for \$36, No. 17 for \$36, No. 18 for \$36, and No. 19 for \$36, each from a member of First Church of New Albany, (Patch, field worker).

BR

Pastor Hargrove is in a revival meeting at Marshall, Texas. He has just had Dr. M. E. Dodd of Shreveport with him in a gracious meeting in Columbus Ave. Church, Waco, Texas.

THE W. M. U. CONVENTION
Held in Calvary Baptist Church, April 2-4
Walton E. Lee

At the opening hour of the sixty-second session of the Woman's Missionary Union Convention of the state in the Calvary church in Jackson the large auditorium was practically full and getting fuller.

Order was had in the singing by the church choir of "Lead On O King Eternal."

Mrs. Ned Rice announced the theme of the convention to be "Firm Foundations—Far Horizons" and asked that "How Firm a Foundation" be sung by the great audience which was done heartily, it being the Union's hymn.

W. E. Lee led in prayer.

"Going a Little Farther" was the theme of a very practical devotional message brought by brother D. A. McCall. A number of ways was suggested in which a going forward might be and should be done as evidenced by the experiences of those who are the followers of Jesus of whom it was said "And He went a Little Farther."

"The Stranger of Galilee" was rendered by the choir of the church under the leadership of Mrs. J. R. Sandifer and greatly enjoyed.

In the address of welcome Mrs. H. M. King said it was 28 years ago that this convention met with this church but in the old building further down the street. It was also 28 years ago that Miss Lackey was in the convention for the first time as the W. M. U. secretary and still further it was 28 years ago that Dr. King came to Jackson as pastor of this host church. The progress Jackson has made along material lines was recounted in Mrs. King's address and it was stated that equally as great progress had been made along religious lines. The welcome address was felicitously responded to by Mrs. Claude Smith of Greenwood.

Mrs. W. E. Lee moved and it carried that the programs in hand be the order of business and those who had registered and those who would register shall constitute the convention.

The President appointed the following committees:

Memorial—Mrs. W. E. Hannah, Mrs. M. E. Leake, Mrs. J. J. Paschal, Mrs. John W. Dear.

Courtesy—Mrs. C. S. Longino, Mrs. G. P. White, Mrs. V. A. McClure and Mrs. T. C. Clark.

Greetings—Mrs. Howard Spell and Mrs. G. A. Garothers.

An offering was made to purchase literature for the missionaries at this time amounting to \$58.93.

The Convention was favored again by a musical number. This time it was the "Halleluia Chorus."

The address of Mrs. F. W. Armstrong, President of the work in the South, was a recounting of the achievements on some of the mission fields as observed on a recent trip to these fields.

The "Far Horizon" was lifted and a new missionary vision given.

Mrs. A. S. Crothers sang "My Redeemer and Lord."

"I Am Debtor" was the text of a timely and practical message by Dr. R. B. Gunter. It was pointed out that Paul was a debtor because of the things which he had received which is true of every Christian. Paul expressed a willingness to go to the limit in an effort to pay his debt. Paul paid his debt in that which was most needed which is the gospel. The debt of the Christian can be and must be paid in the preaching of the gospel which is still "the power of God unto salvation."

Wednesday Morning Session

A pre-session prayer service was held this morning which was a fine preparation for the full program of the day. It was led by Mrs. D. R. Bowen and Mrs. John Stone.

In conducting the devotional service of this session Mrs. C. D. Creasman, Southwide Young People's worker, took the Union's hymn "How Firm a Foundation," which was sung by the congregation, as an occasion of magnifying the val-

ue of the Bible which is the "Foundation" of the Christian's faith. The question of the hymn "What more can he say?" was applied to the varied activities of the Union for he has spoken in no uncertain terms about all of these and they were emphasized in the address.

Recognition of Visitors

The recognition of visitors revealed the presence of several outside the state and the leaders in the state in the varied capacities together with the pastors were given due recognition.

Appointment of Nominating Committee

The following Nomination Committee was elected: District 1, Mrs. J. P. Harrington, Jackson; District 2, Mrs. I. D. Eavenson, Cleveland; District 3, Mrs. W. E. Lee, Como; District 4, Mrs. J. N. Berry, Tupelo; District 5, Mrs. J. M. Kirkpatrick, Noxapater; District 6, Mrs. Earl Green, Pachuta; District 7, Mrs. A. K. McMillan, Lucedale; District 8, Mrs. J. V. Myers, Brookhaven.

Lifting Horizons

This hour was given to the reading of the officers' reports which are always an interesting period in the proceedings.

In a backward look in the report of Miss Fannie Traylor, Executive Secretary, it is observed that in the past twenty-eight years the number of societies reporting has increased from 121 to 578. Eight new societies were added last year bringing the total number to 728. There were eleven full graded A-1 Unions to report in 1935 as follows: Bay Springs, Clarksdale, Forest, Indiana, Jackson-Calvary, Jackson-First, Lumberton, Morgan City, Sunflower, Tupelo-First, Tupelo-Calvary.

From a financial viewpoint the apportionment of \$1400.00 for the Training School was met, and the three regular Training School scholarships were provided. \$140.00 on scholarship loans have been received since the last Convention. The Margaret Fund gifts amounted to \$447.93, one hundred and fifty dollars of which have been sent to the Southwide Treasurer for the emergency fund to be used this scholastic year. The Lottie Moon offering last December amounted to \$16,400.00, being in a large measure the result of 80% of the societies observing the seasons of prayer for Foreign Missions.

The apportionment of \$7000.00 for the Training School was voted at the Convention last year. As yet the entire amount is not in hand but splendid progress has been made towards the goal.

In the report of Miss Edwina Robinson, State Young People's Leader, 1401 young people's organizations are now in the state a gain of 36 during the past year. These are divided as follows: 410 Sunbeam Bands; 468 G. A.'s; 269 R. A. Bands; 243 Y. W. A.'s. Nine of the latter are in colleges and two in hospitals. There are two hundred churches that have met the full grade of a standard union by having all of the young people's organization. A creditable showing was made in the distribution of young people's literature to the end of disseminating mission information. 1147 subscriptions to World Comrades, 139 above the quota and 549 to Windows, 14 above the quota. Plans are now being laid for the summer camps for the young people in these organizations and which has meant much in their training in former years.

The President's message is always listened to with deepest interest. The subject of Mrs. Rice's message was "Values and Vision." The things of real value were stressed to be a challenge in the activities of the Christian of today. An effort was made to give a new and wider vision of the valuable activities of the women in the state—in Enlistment, in Personal Service, in the dissemination of Bible missionary knowledge and the means of financing the work through Tithes and offerings. Exhortation was made in the interest of the Now Club in the state and the 100M Club in the South.

Expressions of Appreciation and Love

A happy departure from the printed program at this time was had in giving recognition to Mrs. A. J. Aven and Mrs. G. W. Riley both of

whom are former presidents of the work and to Miss Margaret Lackey who served as executive secretary for twenty years. Worthy tributes were paid these faithful servants who are held in highest esteem. The hope is entertained that they shall be spared many years yet to be a blessing in the Lord's work by their wise counsel.

This is the twenty-fifth year of service of Miss Fannie Traylor in the work of Woman's Missionary Union. The appreciation and esteem of the Convention was expressed to Miss Traylor in the presenting to her a beautiful silver bowl full of beautiful flowers. In addition to this the First Baptist Church of this city gave Miss Traylor a twenty dollar bill to be the nucleus of a fund to be used in work among the negroes. Miss Traylor received it joyfully and expressed the hope that it will soon be largely increased.

The reports of the district chairmen of their work were received with interest and were encouraging.

"A Growing Faith" was the subject of the second message of Mrs. Armstrong, brought at the close of this session. It was based on the text "If ye have faith as a grain of mustard seed." The heroes of faith of the Bible were pointed out as examples and their achievements cited as illustrations of the effectiveness of this needed virtue. The great need of a growing, gripping faith in all the Union's endeavors was emphasized in this challenging message.

The closing prayer was led by Miss Margaret Lackey which stirred all hearts because of the high esteem in which she is held.

The women of the host church served a splendid lunch to all they were able to accommodate.

Wednesday Afternoon Session

The year's hymn, "How Firm a Foundation," is sung at each session's opening and at this time is followed by "Scripture Meditations" led by Mrs. G. W. Riley.

Report of Chairmen

This session is given to reports from the chairmen of the different phases of the work. Mrs. L. Johnson spoke on the work in the Training School particularly the beginning of work on the new building to which the Unions of the South have been contributing.

The Margaret Fund used for the education of the children of missionaries is under the direction of Mrs. D. M. Nelson was discussed and John Shepherd, a student on the Fund in Mississippi College, was presented by Mrs. Nelson and briefly spoke to the Convention expressing appreciation of the help he is receiving, giving plans for his life's work and asking the prayers of the women for the Lord's blessing and guidance. Mrs. Nelson commended him highly.

Personal Service work was discussed by Mrs. A. L. Goodrich. Mary Lynn Patterson, daughter of Mrs. M. O. Patterson, a former Personal Service chairman spoke and served as an example of how the girls may be used in doing this work.

Mrs. J. H. Street in presenting Stewardship did so in a "Playlet," each of those taking part answering the questions arising relative to this great Christian duty and its practice. It was very impressive.

The study of missions led by Mrs. W. A. Bell was discussed and the report was enforced by an address by brother Paul Bell of Bastrop, Texas, a missionary to the Indians in the employ of the Home Mission Board and an address by Mrs. S. E. Ayers a missionary to North China in the employ of the Foreign Mission Board. Mrs. Ayers' description of the devastation wrought by the war in China was heart breaking and deepened the gratitude in all hearts for the measure of peace we now enjoy. It was a splendid missionary appeal.

The following recommendation relative to paying the denomination's debts, both state and southwide was unanimously passed: "That we enter heartily into such plans for the Hundred Thousand Club and that an adequate goal be worked out for our participation in the state debt paying plan. The details of such plan be left to a committee." Brother W. A. Hewitt led in a

(Continued on next page)

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

D. A. McCALL, Cor. Secretary
P. I. LIPSEY, Editor

A. L. GOODRICH, Cir. Manager
SUBSCRIPTION: \$1.50 a year, payable in
advance.

Entered as second-class matter, April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

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of Jacobs List, Inc., Clinton, S. C. Soli-
citing Offices: E. L. Gould, Manager, New
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W. M. U. CONVENTION—

—o—

(Continued from page 8)

closing prayer. In the afternoon re-
cess period the host church arrang-
ed a "Pilgrimage" to the Orphan-
age of which many of the messen-
gers took advantage.

Wednesday Evening Session

This session was "Young People's
Session" under the direction of Miss
Edwina Robinson.

An interesting pageant was given
which forcefully depicted the work
being done among the young peo-
ple in all the auxiliaries of the Un-
ion.

Mrs. C. D. Creasman brought an
inspiring devotional message in the
opening of the session and the ad-
dress of Mrs. J. H. Street at the
close ended the session and the busy
day at high tide.

Thursday Morning Session

The clouds are lowering and the
rain is falling but the women are in
their places with the church almost
full and in readiness for the finish-
ing of the task.

The pre-session prayer service
was not as largely attended as it
would have been had the weather
been more favorable. It prepared
the minds of those who were able to
get to it for better service in the
general meeting.

"How Firm a Foundation" is sung
and Mrs. Creasman took "Fear Not I
Am With Thee" as the text of a
devotional message. Three reasons
were assigned as to why one should
not fear: (1) Because God is alive;
(2) Because God is love; and (3)
Because God is with us.

This session was not "the gather-
ing up the fragments" but some re-
ports were listened to of work being
done in which the women are most
vitaly interested. Brother and sis-
ter Mize made report on the Or-
phanage. Brother Mize led a chorus
composed of children from the home
in singing some songs to the delight
of all and Mrs. Mize expressed ap-
preciation of the visit yesterday af-
ternoon on the pilgrimage and for
all contributions made by the wo-
men to the orphanage. It was re-
gretted that no report came from
the Baptist Hospital of this city.

The report on Scholarships was by
Mrs. A. J. Aven in which it is shown

that during the twenty-one years
the scholarships have been issued
\$15,000.00 have been expended to be
a potential value in the lives of those
helped. During this scholastic ses-
sion the scholarships have been held
by Evelyn Hasty, Brandon, at Blue
Mountain; Cleo White, McComb at
Woman's College, and Andrew Col-
tharp, Myrtle, at Mississippi College.

The committee on Registration
reported an attendance on the ses-
sions 452 visitors and 658 messen-
gers, total 1110.

Mrs. C. S. Longino on behalf of
the Courtesy Committee expressed
the thanks of the Convention to all
who in any way had made a contri-
bution to the success of this splen-
did session of the Union.

In the adoption of the report of
the committee on Resolutions the
Baptist women of the state went on
record anew as opposing the sale
of intoxicating liquors and a petition
to the legislature was made to (1)
prohibit the sale of beer on Sun-
day; (2) to pass a law making the
possession of liquor license prima
facie evidence of a violation of the
liquor laws; (3) to pass a law pro-
hibiting the advertising of intoxi-
cating liquors over the radio, in
newspapers, on billboards and else-
where; (4) to pass house bill No 95
which provides for a small appro-
priation to pay the salary of the
supervisors of temperance instruc-
tion in the Department of Educa-
tion, who prepares courses of study
for use in the public schools in the
state. The legislators are urged to
oppose and vote against all bills
which would legalize the sale of
hard liquor in the state and all bills
which under the guise of raising
revenue seek to impose a tax on
hard liquor, even though its sale is
illegal. The women are urged to give
support to all officers and agencies
in their efforts to enforce the liquor
laws.

In the adoption of the Committee
on Nominations the First Baptist
Church of McComb was selected as
the place of the 1941 Convention
and the following officers were cho-
sen:

President, Mrs. Ned Rice of Char-
leston.

Vice President, Mrs. G. W. Riley,
Clinton.

Recording Secretary, Mrs. D. C.
Simmons, Jackson.

Personal Service Chairman, Mrs.
A. L. Goodrich, Clinton.

Mission Study Chairman, Mrs. W.
A. Bell, Jackson.

Stewardship Chairman, Mrs. J. H.
Street, Laurel.

Training School Trustee, Mrs. J.
L. Johnson, Jackson.

Margaret Fund Trustee, Mrs. D.
M. Nelson, Clinton.

District officers:

District I—
Chairman, Mrs. Webb Brame,
Yazoo City. Y. P. Leader, Mrs. G. A.
Garothers, Jackson.

District II—
Chairman, Mrs. J. A. Anding, Bel-
zoni. Y. P. Leader, Mrs. O. O. Smith,
Sidon.

District III—
Chairman, Mrs. R. Pressgrove,
Grenada. Y. P. Leader, Mrs. W. W.
Gunn, Charleston.

District IV—
Chairman, Mrs. B. B. Hilbun, Pon-

totoc. Y. P. Leader, Mrs. Silas Coop-
er, Tupelo.

District V—

Chairman, Mrs. H. L. Rhodes,
Ackerman. Y. P. Leader, Mrs. Hugh
Curry, Eupora.

District VI—

Chairman, Mrs. H. F. Broach, Me-
ridian. Y. P. Leader, Mrs. A. B.
Wood, Forest.

District VII—

Chairman, Mrs. J. H. Mathews,
Gulfport. Y. P. Leader, Mrs. H. B.
Longest, Gulfport.

District VIII—

Chairman, Mrs. I. L. Toler, Glos-
ter. Y. P. Leader, Mrs. E. T. Har-
vey, Liberty.

Two missionary messages were
brought by brother Paul Bell, mis-
sionary among the Mexicans, and
Mrs. S. E. Ayers of North China,
and the session closed with a con-
secration service conducted by Mrs.
C. D. Creasman.

—BR—

GOD'S PLAN OF REDEMPTION

—o—

Redemption by blood, salvation
by grace and justification by faith,
like a line of scarlet thread, runs all
the way through the Bible, begin-
ning with Adam and Eve when the
Lord shed the blood of animals to
clothe them with their skins. Gen.
3:21: "Unto Adam also and to his
wife did the Lord God make coats
of skins, and clothed them."

Abel's offering was the blood of
the lamb and he was justified by
faith. Heb. 11:4: "By faith Abel of-
fered unto God a more excellent
sacrifice than Cain, by which he ob-
tained witnesses that he was righte-
ous, God testifying of his gifts: and
by it he being dead yet speaketh."

Abraham worshiped God with
blood sacrifices. Gen. 15:6: "And he
believed in the Lord; and He count-
ed it to him for righteousness." Therefore, Abraham was redeemed
by blood, saved by grace and justi-
fied by faith.

The first born of the Israelites
were redeemed by blood when the
passover lamb was slain and the
blood applied to the post of the
doors of their houses. Moses led the
redeemed race out into the wilder-
ness of Sinai and there tarried on
the mount for the law of God. After
God delivered the law to Moses on
the mount, and the law was broken,
He gave to Moses the remedy for
a broken law, and that remedy was
blood.

The sins of the children of Israel
were atoned for in mass once each
year, and it was done through a
blood sacrifice. All these blood sacri-
fices were types of the blood of
"the Lamb of God which taketh
away the sin of the world."

And "without shedding of blood
is no remission." Heb. 9:22.

The Lamb of God shed His blood
on Calvary's cross and by it He
"obtained eternal redemption for
us." Heb. 9:12. A great many peo-
ple all down through the ages—like
Cain—have rebelled against God's
plan of redemption.

As a rule the human race tries
to evade salvation wholly of grace;
they want to have a part in it by
their own works of righteousness;
but God does not accept it. The
natural tendency of the human mind
is not to trust God, but to want jus-

tification by faith, "plus." That is,
they say: "faith is not enough," but
they think that they must have some
kind of works of righteousness to
help out.

God condemns this false idea of
justification and says, Eph. 2:8-9:
"For by grace are ye saved through
faith; and that not of yourselves: it
is the gift of God: not of works,
lest any man should boast."

The Jews — in the days of the
Apostle Paul—rebelled against God's
plan of redemption. We read in Rom.
9:31-32, "But Israel, which followed
after the law of righteousness, hath
not attained to the law of righte-
ousness. Wherefore? Because they
sought it not by faith, but as it
were by the works of the law."

And even to this day men still
rebel against God's plan of redemp-
tion and are not willing to be re-
deemed by the blood, saved wholly
by the grace of God, and be justi-
fied by faith alone in Christ.

Only those are saved who know
that God is "just and the justifier
of him which believeth in Jesus."

J. E. Heath

Winona, Miss.

—BR—

PACE CHURCH ELECTS B. T. U. OFFICERS

—o—

Pace Baptist church has elected
the following officers for the B.
T. U.: Director, Mrs. A. L. Symonds,
Associate Director, J. W. Reynolds,
Story Hour leader, Miss Ina Mae
Webb, Junior leader, Mrs. A. V.
Henry, Junior sponsor, Mrs. W. M.
Jolly, Intermediate leader, Mrs. W.
S. Redden, Intermediate sponsor,
Mrs. Jewell Pace, Young Peoples
leader, Miss Louise Finch, chorister,
Norris Willard, pianist, Leora Biz-
zell, secretary, Paul Dickerson. Miss
Louise Harris is president of the
Adult group and Rev. E. G. Evans
is pastor of the church.

BIGGER YIELDS of Summer Legumes

with TENNESSEE Basic Slag

Basic Slag has proved highly beneficial to soy
beans, cow peas, velvet beans — and other
summer legumes. Increases yields — returns
nitrogen to the soil—provides many important
elements.

Ask your Basic Slag dealer, or write us, for
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ally follows next morning when
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Sunday School Lesson

By L. Bracey Campbell

Lesson for April 14

THE LOVE THAT CONQUERS SIN Hosea 6:1-7; 14:1-9

Introduction. In common use the name "prophet" has degenerated to the meaning of one who fortells the future. Of this meaning it is the duty of one who would really study to know more of the Lord as He has revealed Himself through the men whose writings we study this quarter, earnestly and stubbornly to rib himself. In its original tongue the word "prophet" means one who speaks for, or on behalf of another. Old Plato says that the prophet is the inspired person who is in communication with the Deity and who speaks directly for the Deity. It is in this old Greek sense that we must think of the prophet of the Old Testament. He is a speaker for God. The sharer of God's counsels, he becomes the bearer and preacher of God's Word. Prediction of the future is only a part, and often a subordinate and accidental part, of a calling whose full function is to declare the character and the will of God. The prophet is first of all a preacher, though some so-called preachers there be who are not preachers.

Today we take a lesson from the prophecy of Hosea. He lived in an age of preaching and preachers so great that all the ages between have not seen a superior area. Hosea was a contemporary of Isaiah, the most eloquent preacher, with a single exception, who ever lived. Hosea's prophecy pulsates with power. In him the intellectual and emotional blend in a remarkable way, and from first to last, his prophecy of fourteen chapters thrills with emotion and flames with light. Hosea passed through the valley of suffering to the mount of vision and from the crest of this mount he looked down with deeper emotion upon the mist and misery, the dreariness and agony of the valley through which he had passed. His own heart was wrung with an anguish which he came to realize was of a kind with the anguish of God as He contemplates the sin of a people dear to Him as in the wife to a loving husband. Hosea has much to teach, therefore, it became him to suffer much. He alone can speak of the profoundest depths of the heart of God who has sooner or later entered into the sufferings of God. Hosea came into the fellowship of that suffering through his own suffering, and out of that fellowship in suffering spoke to his age.

He who looks closely at the prophecy of Hosea may perceive in it three abiding spiritual values: The unveiling of sin, judgment, and of love. In this book Hosea describes sin at its deepest and at its worst. Sin is lack of accord with God. When it becomes deliberate lack of accord with God sin gains in heinousness. To be out of accord with God is bad. To be deliberately out of accord with God—that is to sin against light, that is to know to do right

and willfully do evil is worse, nay the worst. The man who thus sins, has no right to expect anything else than judgment. In the very act of turning his back upon the light and of walking in to the darkness a man takes judgment unto himself. In the very act of turning away from the light he receives darkness into his heart and this fact Hosea clearly proclaims. But the greatest fact in Hosea is the fact of a love that will not let men go. The experience through which Hosea learned this truth was that of his own married life. He loved his faithless wife with a love that her infidelity to him could not eradicate. She bore children of whom he does not claim the parentage and yet through all of his humiliating experience and heartbreaking anguish he loves the wife whom he has espoused, and he learned that this love for this faithless wife was like unto the love of God for his faithless people.

I. The Prophet's Plea. Hosea 6:1-3

Take your Bible now and read these verses. In these verses the prophet pleads with Israel to return to the God who had smitten them. They have been smitten only because of their sins and with a view to their salvation.

Thus always in cases where our Saviour smites. He never smites without first warning. He never smites without good reason. He never smites in this world without a view to the ultimate good of the world. One might almost say that he never smites without a view to the chastisement of the one smitten and, if we look upon Israel in the aggregate that statement is certainly true in this case. Has the hand of the Lord fallen upon you? Do you know that you were regarding iniquity in your heart when that hand in chastening fell? Have you the grace to take from your experience of suffering the lesson that a kind God can teach you in no other way? There are people who will not so learn.

My fine friend, Dr. Paul D. Bragg, Bishop of Carthage and all Leake County, than whom the Lord had no more devoted a servant in the Baptist empire of Mississippi, told me of a man among his constituents whose life is irregular, out of harmony with God and deliberately so, a man who knows that he is setting himself against God in the conduct of his daily life, a man who suffers and says that he believes and knows that his suffering is in consequence against God. This man says, Dr. Bragg, admits that his suffering is in consequence of his sin but will not even express a wish that he might be able to forsake his sin but winds up the recital of his suffering with the words: "I guess I'll just go and sweat it out." Now God doesn't want that man to go on "and sweat it out." God wants that man to quit his sin. God wants that man to cease to walk in the darkness and to walk with God in the light.

That is exactly what Hosea is trying to persuade his people to do here in these verses. Come home to God and be at peace with Him. Come with your wounds from your wanderings. Come out of the turmoil and trouble, the sin and sorrow and

suffering to the gracious God who will bind up your wounds and heal your broken heart.

II. Justice of Judgment.

Hosea 6:4-11.

"Oh, Ephraim, what shall I do unto thee? Oh, Judah, what shall I do unto thee?" This is not God trying to devise a punishment for Ephraim and Judah. This is God searching Ephraim and Judah for a means by which to save them. That is a strange statement isn't it? You have heard of a man who asked, "What shall I do to be saved?" But here is Almighty God asking, "How can I save my chosen people?" And how does he describe the son of these people? "Your goodness is as a morning cloud and as a dew that goeth early away." Just what does this mean? A morning cloud is a thing of beauty and the dew of the morning is delightful for freshness but the trouble with them in the case of Israel was, "Goeth early away." Their goodness dried up under the first rays of the sun. Vanished like a wreath of fog. They wrote their resolutions in fine words but those words were evanescent like letters written on the surface of a running stream.

III. Memory, Warning, Anguish.

Read Hosea chapter 11, "When Israel was a child, then I loved Him, And out of Egypt, I called him to be my son." Hosea 11:1.

Here God through the prophet is reminding them of the condition in which he found them when through Moses he went down to lead them into the land of promise. They were miserable slaves to the king of Egypt, bound in a servitude hopeless but for the star of Jacob's promise that one day his God would lead them out. This promise was fulfilled in the day of Moses and Joshua lead them into their goodly land where God blessed them right up to the limit of their faithfulness to Him. This process is described in verses three and four. Here their God reminds them of how he trained them as a patient mother trains a baby to walk and leads that walking child into maturity, feeding and otherwise nurturing it into strength.

Then in verses five to seven their backslidings are painted with the consequent judgment upon them. They are to be made captive to a foreign nation, their cities are to be laid waste and to become desolate. Their land is to be devoured. All this is coming because God's people backslide from Him and in spite of the faithful witness of the prophet the people will not even strive to do right.

The remainder of this chapter tells of the anguish of God on the account of this sin of His people. The loving heart of God can not consent to the abandonment of these people. "How can I give thee Ephraim? How can I let thee go Israel? . . . My heart is turned within me." This is the cry of a loving heart in anguish over a faithless object. The lament of a loving father over the prodigal life of a wayward boy. Of all the lovers this world has known the most persistent is God. Of all the fathers of whom history holds record the most beneficent is our father God. His love for His children

shall never fail. His efforts to save the lost shall never cease.

IV. Plea and Promise. Hosea 14:1-9

In the first three verses of this chapter the prophet makes his final plea to the people to return unto God. He tells them how they are to return. "Take with you words, and return to Jehovah: Say to Him." Then the prophet tells the people what to say and he demands for them to mean it. They are to tell God that they want him to cleanse them from their iniquity and they are to promise Him that they are to render to Him the fruit of faithful lips. They are no more to look for safety to the king of Assyria or to the king of Egypt and they are no more to bow down to gods which their own hands make of wood or metal or stone. They are to look to Him who is the Father of the fatherless and find mercy.

I think nothing in this prophecy more pertinent to our day than one portion of this confession which Hosea would put into the mouths of His people. We professing Christian people are in the habit of trusting anything and everything for help except God. Before looking to Him we look to everybody else and only when all earthly hope is gone are we accustomed to say "Now, we shall have to trust God." And when we have said this our friends think and sometimes say, "Now isn't that awful?" Yes, it is "awful." It is an awful thing that men turn away from God to helpers who cannot help and deny the holy one of Israel in favor of anything else in the world.

Begin at verse four and read the remainder of this chapter over and over until you get its thought into your own heart. Then you Sunday school teachers have the members of your class look at their Bibles and read together the precious promises of restoration contained in these beautiful sentences. See how this prophecy which contains in places the sharp denunciations of a loving God, jealous of His people's affection, and righteously indignant at their unreasoning infidelity to Him winds up upon this lofty note, "They shall live well-watered like a garden: They renoun will be like wine of Lebanon." "The ways of Jehovah are straight, And the righteous will walk in them."

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Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SEC.

10 Yet

The first two weeks of district Sunday school conferences are past, and we are ready for the last two weeks of ten conferences. The schedule for the remaining ten conferences are as follows:

Monday, April 15, at Arcola: Humphreys, Issaquena, Sharkey, and Washington counties.

Tuesday, April 16, at Drew: Boli-var, Carroll, Leflore, and Sunflower counties.

Wednesday, April 17, at Coldwater: DeSoto, Panola, Tate, Tunica counties.

Thursday, April 18, at Myrtle: Benton, Lafayette, Marshall, Union counties.

Friday, April 19, at Mantee: Clay, Calhoun, Chickasaw, Webster counties.

Monday, April 22, at Oak Grove (near Meridian): Kemper, Lauderdale, Newton, Neshoba counties.

Tuesday, April 23, at Noxapater: Attala, Choctaw, Montgomery, Winston counties.

Thursday, April 25, at West Corinth: Alcorn, Prentiss, Tippah, Tishomingo counties.

Friday, April 26, at Macon: Lown-dale, Noxubee, Oktibbeha counties.

Lunch will be served by the host churches. Be sure and attend the Conference NEAREST YOU.

Standard Schools

The following schools have already qualified for the Standard for 1940: Hopewell, Ackerman, Columbia First, Utica, Goodman, Leland, Jackson Griffith Memorial, Philadelphia, Sunflower, Bunker Hill, Springfield (Scott County), Magee, Columbia East, New Zion (Choctaw County), Knoxo, Morton, Columbus East End.

There are no doubt others that are now ready to make application for the Standard award also, and join this group of fine schools on the list for this year.

Check up on the ten points and see just where you are short, and then get the officers and teachers to do a bit of extra work on those points, and keep at this until all are reached. Then, by all means, write for application blank, fill it out and have signed, and mail to the State Sunday School Department, so that your school will get the encouragement that comes from doing a worthy task well.

GOOD SOLDIERS OF JESUS CHRIST

Speaking in terms of relationship, we are the children of God. In terms of purchased possession, we are the stewards of God. And in terms of a sacred trust we are the stewards of God. But in terms of war, we are the soldiers of Jesus Christ.

And so, as children, as servants and as stewards of God, we have our duties to perform and responsibilities toward God. But when it comes to our duties as soldiers of

Jesus Christ, the responsibility is grave, and we certainly need training and drilling a plenty, that we may make good soldiers.

God's people are supposed to be at war with God's enemies.

Now we wrestle not against flesh and blood, that is to say, we are not at war with political powers, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

It is the wicked spiritual forces, not political, that is allied against God. It is the rage of the heathen and the rage of the rulers of darkness that take counsel together, against the Lord, and against His anointed, saying, "Let us break their bands asunder, and cast away their cords from us."

Who are these rulers of darkness that are raging against God and against His anointed?

They are not—as some suppose—the promoters of vice and crime, that lay wait for the spoil of the poor, or for the blood of the innocent.

These men are bad enough it is true; but they do not exploit the souls of men. Then, who are God's enemies, that are lined up against God and against His anointed Son?

In a word, the enemies of God are the enemies of the Bible, which is the inspired word of God.

Every atheist, like the late Robt. Ingersoll, who are actively engaged in lecturing and writing against the Bible are God's enemies. Every modernist, like Harry Emerson Fosdick, which deny the verbal inspiration of the scriptures, the virgin birth and Deity of Jesus Christ, are the enemies of God and His anointed Son.

The whole Roman Catholic system—the pope and all his henchmen are God's enemies. Why? Because they reject the Bible, God's word, as authority, and ascribe to the pope infallibility, and make him the head of the church, which is nothing short of blasphemy.

Every system of so-called Christian religion, such as Mormonism, Eddyism, McPearsonism, Campbellism, Holy Rolerism and all other isms which deny the plain declaration of the vicarious sufferings and substitutional death of our Lord Jesus Christ; salvation wholly of grace; justification by faith alone in Christ—and like the Pharisees of old, hold to obedience to rules, laws, ceremonies and rituals, as essential to salvation, are God's enemies. Why? Because they divert the minds of the people from the truth of the gospel of Christ, as laid down in God's word, and add to the word of God to traditions and teachings of men and thereby would rob God of the glory of salvation and get glory to themselves. Now, all these are enemies of God, enemies of the Bible and thereby enemies of the souls of men, and we are commanded to be at war with them.

A good soldier of Jesus Christ will not throw up his hands and shun controversy for the sake of peace. But he will stand his ground against all such "spiritual wickedness in high places."

Now if a man wants to be a good soldier of Jesus Christ, let him read the sixth chapter of Ephesians,

memorize it, and then drill himself therein.

"Put on the whole armour of God" which briefly set forth is as follows:

The girdle of truth; the breastplate of righteousness; the gospel of peace; the shield of faith; the knowledge of salvation; the sword of the Spirit which is the word of God; prayer, supplication, watchfulness and perseverance.

The command is not to take the offensive but to "stand" and hold our own ground. If we are silent, or compromise with these fake systems of religion then we are not God's friend, but we are lending aid to God's enemies.

J. E. Heath

Winona, Miss.

JONES JUNIOR COLLEGE DOES EXTENSION WORK

The Baptist Student Union of Jones Junior College is not only being of service to students on its own campus, but it is reaching out and trying to help neighboring communities and churches.

One evidence of this is the recently organized B. T. U. at Overt Baptist Church. Billy Watson, B. S. U. president, and assistant pastor of Overt Church, initiated the organization of this Training Union. Its work has been moving along nicely for several weeks.

Edna Earl Todd of Ellisville visited in Bethlehem community last week, and helped the young women of Bethlehem Baptist church organize a Y. W. A. About 15 young women were present at the first meeting, and all seemed very interested. Inez Richards, who is a student at Jones Junior College, was elected president of this organization.

Visits have been made to colored churches in Ellisville by groups of Baptist students from the junior college; these students are looking forward to helping their colored brethren organize Young People's Unions in their churches.

Many visits have been made to

churches near Ellisville to present programs explaining the purpose and plan of B. S. U., and to offer the services of Baptist young people.

The B. S. U. of Jones Junior College covets your prayers that it may be of greater service to the Master.

—BR—
LORMAN

Fellowship church is looking forward to a glorious day Sunday, April 14th at 3:00 in the afternoon when Herman A. Hunderup, Jr., will be ordained to the ministry. Dr. W. O. Patterson, head of the Christianity department of Mississippi College, will be examiner, and Rev. R. A. Eddleman, Rev. J. C. Murphy, the deacons of Fellowship church and possibly Rev. L. R. Polk will form the presbytery. At 7:30 Dr. Patterson will preach the ordination sermon, and the forementioned brethren will assist in the service.

We invite each and every one of our members and all our friends from Port Gibson, Fayette, Red Lick and other surrounding communities to be present.

Dorothy Ainsworth

—BR—

EUDORA

The Eudora Woman's Missionary Society observed the Season of Prayer Wednesday, March 20, 1940. There was a morning attendance of 14, and 18 attended the afternoon program. We welcomed two new members into our circle; had two old members to return, and one visitor.

The program, with the president, Mrs. E. C. Horton in charge, was called to order by singing the W. M. U. hymn. Prayer by Mrs. Oma Wilson. The program was then turned over to Mrs. Charles Dockery, Jr., and Mrs. Mae Westerman, who were in charge.

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SIMPLE SALVATION

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The author's major interest is evangelism. He takes to heart the religious situation today and in these sermons urges the necessity for evangelistic emphasis in the pulpit and in the pew. These messages are simple, direct appeals to men to accept Christ and serve him, through his church. **\$1.00**

A SUCCESSFUL CHURCH

—T. Grady Nannery

An unusually frank and very much needed message for churches and pastors. The author has said well and kindly some things which should be said. The chapter divisions are progressive in dealing with the contributing and hindering factors in a church's development in these times in which we live. **\$1.00**

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JACKSON, MISS.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

This afternoon I attended the most pleasant affair. The music teacher in our school presented her class in a musical tea. Each pupil invited four guests and I happened to be one of the fortunate number. It was rather a festive occasion, for the proud mothers, smiling aunts, grandmothers, sisters, cousins, teachers, and friends were all dressed out in their "best bibs and tuckers"—and the pupils who were to give the program, well, you should have seen them tripping around in high spirits and arrayed in their new spring finery. Each little girl, and the older ones too, did her very best to show that her year's work in music had been well spent. From the expression of approval on the faces of the guests, I think the efforts were successful.

No doubt, many of you are in similar recitals this spring. I can't help thinking how many times you will be glad that you studied music. It can give you great pleasure, make it possible for you to contribute to others' happiness, and open the way to you for service many times. If you have the opportunity to study music, won't you really work at it and give it your best effort, even if the piano stool does get hard and your back tired? You'd always be glad that you did.

Another nice thing about the tea! Just before the program began, a lovely young woman who was sitting behind me, reached over, and holding her hand like you do when you play "hull gull," put her hand over mine, and said "That's for the Children's Circle work." When I looked there was a dollar bill that she had left in my hand. Now wasn't that a choice part of the tea, even if it wasn't on the program?

With love,

Mrs. Frances Steele.

Jayess, Miss.,
March 29, 1940

Dear Mrs. Steele:

I have just finished reading the Children's Circle. I read it every week-end and surely do enjoy reading it. This is my first time to write to the Children's Circle. I am a little girl eleven years old. November the 9th is my birthday. Who is my twin? I am in the fourth grade. I go to Jayess High School. Miss Leola Lane is my teacher. I think that she is a nice teacher. Our school is out for a few days and I think that it is nice because I have a case of German measles. I can hardly be still with them. I am sorry that I have not any money to send to you but maybe I will next time. I hope that I have not written too much to put on the children's page.

Your new friend,

Leona Pauline Alexander

Leona, those few days of vacation come just right for you, didn't they? Here's hoping you are quite well now.—F.L.S.

Georgetown, Miss.,
March 29, 1940

Dear Mrs. Steele:

I am a new member for the Children's Circle. I read the Children's page every week. Enjoy it very much. I am 12 years old and in the seventh grade. We have some good teachers. We have only two more weeks of school.

I go to Sunday school every Sunday, and church and B. Y. P. U. The next B. Y. P. U. convention is going to be held at our church. Our Baptist pastor is Rev. O. O. Haley. We all like him very much.

I don't have any sisters or brothers, I'm the baby. Some of you

please write to me, I get lonesome.

Your new friend,

Patty Sue Moore

P. S.—I am sending 10c for the orphanage.

Won't you have a busy time playing hostess at that B. Y. P. U. Convention? Since it is at your church you can attend every meeting. That's an advantage the home folks have. How pleased I am to send your offering to the orphanage. Thanks a lot.—F.L.S.

Nesbitt, Miss.,
March 29, 1940

Dear Mrs. Steele:

I'm a little girl ten years old. This is my first time to write to the Children's Circle. I'm in the fourth grade. My teacher's name is Mrs. Nell Couch. I like her very much. I go to Sunday school every Sunday I can. My Sunday school teacher is Miss Thelma Browning. Our pastor is brother E. C. Horton.

Hope my letter is not too long. I'm sending a dime to be used where needed most.

With lots of love,

Vera Ann Pounders

Vera Ann, you could have told us some more news, and your letter would still not be too long. Thank you very much for helping with an offering.—F.L.S.

Pope, Miss.,
April 1, 1940

Dear Mrs. Steele:

Here I come again to visit you and the Children's Circle. It has been a long time since I have written. Spring is here and school is almost out. Our school is out April 19th. I have been making good grades on my tests.

I go to Sunday school almost every Sunday. We had a large crowd Sunday. I go to the Pope Baptist Church. Our pastor is brother J. R. G. Hewlett from Charleston. We like him very much.

I can hardly wait until June comes for us to have our D. V. B. S. and our meeting. Last year in our school the girls made a little doll bed out of a cigar box, clothes pins and spools. I thought it was cute. I had better close now.

An unknown friend,
Bertie Lee Lippe

We don't think of you as an unknown friend, Bertie Lee, just unseen. There will be numbers of D. V. B. S. before many months now, won't there?—F.L.S.

Taylorsville, Miss.,
April 1, 1940.

Dear Mrs. Steele:

Here I come again with another birthday gift to add to the memorial fund in honor of brother Byrd. I enjoy reading the Baptist Record and the children's letters so much. I would be lost without the Baptist Record. Well, spring is here at last after all the cold weather we had this winter; so let us enjoy this beautiful weather now. Enclosed is one dollar.

Sincerely yours,

Mrs. E. C. Turner

We trust that you had a happy birthday, Mrs. Turner, and that you will have many more happy ones. Your gift shall be used as you ask. We are grateful to you.—F.L.S.

Silver Creek, Miss.,
April 1, 1940

Dear Mrs. Steele:

Easter morning when I got up I found a pretty Easter basket by my bed with eighteen pretty candy eggs in it. I got a dress, hat, socks and shoes too. That morning at seven-thirty we went to Purvis. We had a good time hunting Easter eggs.

I enjoy reading the children's page very much. I am sending twenty-five cents to be used where it is needed most.

Your friend,

Eudora Benson

You didn't mention Sunday school and church, Eudora, but you probably attended them Easter Sunday as well as on other Sundays. Thank you very much for the generous gift.—F.L.S.

Florence, Miss.,
March 30, 1940

Dear Mrs. Steele:

This is my third time to write to the Children's Circle. Mr. Spring is here again. Everything is so pretty and green. I have a new neighbor to play with now. I am sending fifteen cents to be used where it is needed.

Your friend,

Hazel Byrd

Hazel, your gift is certainly appreciated and will be most helpful. Why do you say "Mr. Spring"? Why not "Miss Spring" in all her finery, new dress and flowers?—F.L.S.

Hazlehurst, Miss., R 1,
April 1, 1940.

My dear Mrs. Steele and Circle:

Just a line to let you know that I have not forgotten you. The circle has been good to me. I have received so many sweet letters. I am glad to see spring again. The woods are pretty with wild flowers.

Lots of love,

Leta Mae Lupo

Indeed, the woods are beautiful, Miss Leta Mae; I think they have never been more so. We are glad to hear from you again.—F.L.S.

Poplarville, Miss.,
April 1, 1940

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I enjoy reading the children's letters. I am 8 years old and am in the second grade. I go to Sunday school every Sunday that I'm not sick. I am sending ten cents to be used where it is most needed.

Your new friend,

Margaret Price

Don't let your first time be your last time, Margaret. We want to thank you for this gift too.—F.L.S.

Enterprise, Miss.,
April 3, 1940.

Dear Mrs. Steele:

I am class secretary and am writing for our class, which we call "The True Blue Girls." There are six girls in our class. We use the Six Point System and we try to be one hundred per cent each Sunday. Our class has written two letters to the circle. We enjoy the letters and stories on the children's page. We wish Mr. Lipsey would write us another story about the Rocky Mountain animals.

Spring seems to be here and we are really glad. The wild violets, daisies, and buttercups are in bloom and the trees are putting on their new suits of green. Many of the children are going barefoot.

We are sending one dollar to be divided equally between the orphans and Miss Annie Laurie.

Your new friend,

Nell Johnston

Nell, thank you for sending the money for the class, and how much we want to say thank you to every member of the "True Blue" class! I believe they live up to their name. I'm glad you thought to give your signs of spring as I asked.—F.L.S.

Coffeetown, Miss.,
April 3, 1940

Dear Mrs. Steele:

This is my first time to write to the Baptist Record. I go to Sunday school every Sunday. I am ten years old. I am in the fifth grade. My teacher's name is Mrs. Carl Cunningham. I read the children's page. Our pastor is brother Saucier. I belong to the Baptist church. I hope my letter won't go in the waste-

basket. I am sending a dime for orphan children.

Your friend,

Faye Hamilton

There never was the least danger Faye, of the waste basket getting your letter. We think entirely much of letters from ten year old girls like you to let anything like that happen. I'm glad that you remembered the orphans. Thank you.—F.L.S.

FINANCIAL REPORT FOR MARCH 1940

Special to Orphanage

Received:

Vivian Barnette	.....
Lila Ann Adams Wallace	.....
Mrs. Lizzie Gooch Pittman	.....
Doris Nell Dixon	.....
Lorene Stubbs	.....
Katherine Darleen Renick	.....
Mr. and Mrs. W. J. Atkinson	.....
Junior Dept. Gloster S. S.	.....
Patricia Nell Barnett	.....
Kathleen Barnett	.....
Mary Sue Doler	.....
Berry Reuben Givens	.....
Colorado J. L. Club	.....
Jean Goodrich	.....
Dorothy Fay Dewease	.....
Dale Seale	.....
Marjorie Thompson	.....
Mrs. W. D. Gooch	.....
J. L. Club No. 1,	.....
F. M. Henley, leader	.....
Margaret Henley	.....
Mrs. C. A. P.	.....
Jenelle Heath	.....
Int. Dept. Waynesboro S. S.	.....
Second Grade,	.....
Williamsville School	.....
"Neighborly Friend"	.....
Mrs. E. B. Traylor	.....
Mary Hellon Wilson	.....
F. L. S.	.....
Total	\$19.25

Special to B.B.I. Scholarship

Caroline Tillman	.....
Mrs. Lizzie Gooch Pittman	.....
Lemuel Hudgins	.....
Katherine Darleen Renick	.....
Mr. and Mrs. W. J. Atkinson	.....
Junior Dept. Gloster S. S.	.....
Eudora Benson	.....
Annie Louise Duke	.....
Berry Reuben Givens	.....
Jean Goodrich	.....
Nannie Maud Dewease	.....
Jackie Seal	.....
Marjorie Thompson	.....
Mrs. W. D. Gooch	.....
"Neighborly Friend"	.....
J. L. Club No. 1,	.....
F. M. Henley, leader	.....
Margaret Henley	.....
Mrs. C. A. P.	.....
Joyce Browning	.....
Intermediate Department,	.....
Waynesboro S. S.	.....
Mrs. E. B. Traylor	.....
F. L. S.	.....
Total	\$8.35

Total received from all causes	\$27.60
Disbursed:	
To Mr. W. G. Mize for Orphanage	\$19.25
To Dr. W. W. Hamilton for B. B. I. scholarship	8.35
Total	\$27.60

She: "Sponge cake, dear. I sponged the eggs from Mrs. Holmes, the flour from Mrs. Brown, and the milk from Mrs. Smith.

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Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.

A New Quarter and Report Time

April begins a new quarter and that means it is time for all unions to make a report, both to the State Training Union Department, and to the Associational Director. Blanks for this report will be found in the back of the Quarterly as usual. We hope you will send in the report even though the union is not A-1. It will help the union to know just what they did do during the quarter, and they can organize to bring up any weak points. Let's have the reports, BANG! BANG!

Something Different

"A rolling stone gathers no moss" so 'tis said, but here is a "Rolling Stone" that is spreading truth. Yes, a fine Christian gentleman who had a store in the country and who also has a store on wheels that makes a different route every day, has started the plan of carrying with him a supply of good tracts to hand out to the people he serves with merchandise. He may never hear from many of them, but only eternity will reveal the results of this excellent, and different service. Then, did you ever hear of a county officer taking advantage of opportunities to spread truth by having a rack in his office in which he keeps a good supply of tracts? No! Well there is one, a chancery clerk, who is doing just that thing. Many people come to his office, the tracts are in a conspicuous place and as they leave many will take some with him for distribution. Both these gentlemen use the tracts supplied by our State Mission Board. They would be glad to supply you, and you too could render a great service in this way.

Scooba Has Interesting School

Thanks to Miss Brownie Long, reporter, for a statement about their B. Y. P. U. at East Mississippi Junior College, Scooba, Miss. Pastor W. E. Hardy taught the Senior B. Y. P. U. Manual to a class of forty-four with thirty taking and passing the examination. Miss Long adds, "This course will enable us to have a better B. Y. P. U. and when we go home this summer we will be better equipped to do B. Y. P. U. at home."

Short Creek, Yazoo County

We are indebted to Miss Bertha M. Harris, president of the Short Creek church in Yazoo County, for a good report of their work there. They have a union with fine spirit. They have developed an efficiency in the work that has brought them to a Standard B. Y. P. U. and Miss Harris has ordered seals to be placed on the wall standard that marks off the different points. They have recently had a good study course which has added interest to the work. The Associational Training Union meets with them next Sunday. Let every union in Yazoo be well represented.

As the names come in our list of volunteer workers for the five weeks special campaign this summer grows. Most of those thus far who have volunteered are school teachers. Next week we will make a tour of colleges in the northern part of the state in the interest of our work and there will secure a number of volunteers from among the students.

The Bee T. U.

Two little Bees were flying in the blue;
One was buzzing about the Bee T. U.
"I'll be swarmed if I can see
Why you're never there—you ought to Bee.
Why, that's the best place that I know
For a Bee like you to go."
The little Bee on Sunday night
Did the thing he knew was right.
Straight into the church he flew,
And there he joined the Bee T. U.
He worked and prayed, until one day,
Ne'er to return, he went away.
When in Bee heaven he did arrive.
They opened the gates of the golden hive;
And gave him silver wings that shone,
Seated him on a honeycomb throne.
Now let this Bee an example to YOU—
You'll get your reward at Bee T. U.

Mrs. Sam J. Wilder Named Director of Lowndes County B. T. U.

The Columbus Associational Baptist Training Union was reorganized recently at a rally held at End End Baptist Church, Columbus.

The newly elected officers include: Mrs. Sam J. Wilder, director; Mrs. George Berry, associate director; Mrs. Fred Allen, secretary-treasurer; Miss Sarah Helen Simmons, story hour leader; Miss Emily Reed, junior leader; Woodrow Neves, intermediate leader; Joe Abrams, senior leader; Mrs. J. K. Fancher, adult leader; Miss Wenonah Marsh, pianist; Robert Malone, chorister; and Rev. Clifton Perkins, pastor-advisor.

New Salem Church was selected as the next meeting place, with the third Sunday in June chosen as the meeting date.

The intermediate sword drill, conducted as a feature of the meeting, was won by James McCaleb, of First Baptist Church, with Robert Trotter, of East End Baptist Church, taking second place.

Other plans for the work of the association were made and literature to be used in connection with the work was distributed.

RESOLUTIONS OF RESPECT

Whereas, the hand of Divine Providence has removed our beloved pastor, Charles Olen Cook, from the scene of his temporal labors, and the congregation who sat under his ministry and profited by his ex-

ample are desirous of testifying respect to his memory; therefore, be it,

Resolved, That we tenderly condone with the family of our deceased minister in their affliction and devoutly commend them to the keeping of Him who looks with pitying eyes on the widowed and the fatherless.

Resolved, That in our natural sorrow for the loss of a faithful and beloved shepherd we find consolation in the belief that it is well with him for whom we mourn.

Resolved, That we share with those who were bound to our departed pastor with the nearest and dearest ties the hope of a reunion in that better world where there are no partings and bliss ineffable forbids a tear.

Resolved, That these resolutions be transmitted to the family of Mr. Cook as a token of our respect and veneration for the Christian character of a good man gone to his rest, and of the interest felt by his late congregation in those beloved and cherished, and that a copy of them be sent to the Baptist Record for publication.

Respectfully submitted,

A. L. Emerson, Chairman
Board of Deacons,
Hernando Baptist Church.
March 29, 1940.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite love and wisdom has called to his reward Dr. Cornelius Lafayette Key, January 22, 1940,

Whereas, his useful and Christian life has been a benediction to all with whom he came in contact, that his dealings with his fellowmen were exemplary, his affiliation as deacon with his home church, Center Ridge, was of the highest standing, and his sound reasonings in Bible class of Blackwater Sunday school was appreciated,
Whereas, the dental profession has lost a valued friend, oftentimes alleviating pain without remuneration,
Furthermore, we are profoundly grateful for his sincere life, he will be greatly missed, but sweetly his memory will linger with us as fresh as the morning rose,

Furthermore, a copy of this be sent to the family, spread on the minutes of the Center Ridge Church, published in our county and state papers: The Kemper County Messenger and The Baptist Record, Jackson, Miss.

Respectfully submitted,
Signed Committee.

SARDIS TRAINING

Sardis church has just closer a most successful B. T. U. training course. Attendance and number taking course largest in its history. Beginning March 25th and running through 29th, closing with a social and general good time. Several came from Como and enjoyed the course with us. Mr. C. B. Young taught "How To Build a Christian Home" to Adults, Mrs. J. I. West taught "What We Believe" to Seniors, Bernice Keating taught "Witnessing For Christ" to Intermediates and Mrs. J. F. Hightower taught

"Bible Heroes" to Juniors. Mrs. O. F. Keating is director of the union. Rev. J. B. Middleton, our pastor, and his excellent family are a great help in our work.

REV. E. C. EDWARDS AT HUNTINGTON, W. VA.

It was my great joy to be with my good friend Rev. Robert C. Cannon and his fine church, Emmanuel Baptist, of Charleston, W. Virginia, from the tenth of March through the twenty-fourth. There had been 50 prayer meetings over that section of the city going for more than two weeks preceding the revival, and during the entire meeting the people came in great numbers and prayed with a compassion that was bound to receive an answer. Well, the answer came even in the very first service there were souls saved and the Spirit of the Lord God of old did not cease to fall upon us throughout the fifteen days. There were more than fifty additions to the church, and the most of that number were mothers and fathers. We saw entire homes saved in one service. On Easter Sunday morning at sunrise, there was the baptismal service and I was so happy to see two whole families buried with Christ in baptism. Rev. Cannon is on fire for the Master's work, that of winning the lost to the Savior. This singer will forever be a better man and a better singer for having been in this great meeting. I lead a great choir, a praying choir, of around forty voices. It was my privilege to preach for almost a week while in this meeting as the pastor was called back to Jackson, Miss., to the bedside of his sick mother, Mrs. Will Cannon of Calhoun City, Miss.

Remember this humble singer in your prayers.

Earl Edwards
Houston, Miss.

Canadian Baptist: Pilot Officer G. W. Carey, who has been awarded the Distinguished Flying Cross for gallantry in flying operations against the enemy, is a great, great-grandson of William Carey, the great Baptist pioneer of missions, and a nephew of Rev. S. Pearce Carey, the well-known Old Country Baptist pastor and author.

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SHALL BAPTISTS MAINTAIN SEPARATE EXISTENCE?

J. B. Tidwell

(Continued from last week)

Eighth, all of this is closely related to our position with reference to the ordinances. We disagree with both those who regard them as sacraments, having saving power, and those who regard them as of small importance. We do not think they communicate saving grace, but regard them of much value in the realm of obedience. Next to the right understanding of the meaning of the atoning death of Christ is the importance of a correct understanding of the meaning and design of these ordinances. Christ died for our sins and rose for our justification, and the ordinances were established to keep these facts of salvation constantly before our eyes. All the gospel is summed up in the death and resurrection of Jesus and the ordinances that proclaim them must not be altered. They are not to be observed as a means of life, but as a memorial of death. They do not procure salvation, but proclaim it. They do not expiate sin, but exhibit the atonement. Theirs is not a sacramental, but a pedagogical, or teaching, value.

Especially do Baptists refuse to unite with those who do not conform to their view of baptism. All great scholars have agreed to the Baptist view that immersion is the teaching of the New Testament and was the practice of the early Christians. Moreover, it is the only baptism that can symbolize the truth it was intended to proclaim. Here is the import of the Great Commission. We must first make disciples, then baptize them. He used the word "baptize" and not "raptize," and Baptists will not unite with any denominations that substitute something else for what Christ commanded and something that will not symbolize the truth for which it was established.

In taking this position, we realize that there is danger for Baptists. It may become a divisive issue among our people and churches. Many of them may go with the unionizers. Also, we may expect persecution as a natural result of centralized bodies of religious people. This is, that Protestants persecuted Baptists after the reformation, almost as severely as Catholics did before the reformation. We may not be put to the sword, but will be, and indeed, are already being, charged with bigotry and narrowness, and assailed with sarcasm and scorn and words of abuse. All this will come upon us with great force as soon as the full issue of the union movement is drawn which as I believe will come in a very few years. And let us know that this kind of persecution is harder to bear than persecution with fagots and fire.

But our position seems clear. We admit that harmony is desirable, but contend that truth is essential. We love all Christians and appreciate their religious efforts, and in matters of common interest, we have always cooperated with our brethren of other faiths. This we will continue to do, but Baptists cannot surrender their convictions of Christian

truth. We cannot follow the union movement which will lead us away from important New Testament teaching and practice. Whether, therefore, we consider the matter from the standpoint of doctrine, of church government, or practical service in teaching our message, there seems to be no other course for Baptists, but to maintain a separate existence.

As long as certain denominations deny the inspiration of the Bible and count it a human book, full of errors; as long as they deny the fact of the Virgin birth, the pre-existence, the essential deity, the atoning blood and bodily resurrection of Jesus; as long as our brethren who lead the union movement disregard our conscientious convictions as to the competency of each individual in all matters of religion, and practice sprinkling, infant church membership and proxy religion; as long as they make sacraments out of the ordinances and proclaim saving grace through them; as long as we are asked to submit to human overhead authority and thus reject the doctrine of the independence and democracy of the local church; as long as we are asked to discard the plain teachings of the Scriptures and to substitute human leadership for the supreme lordship of Jesus; as long as we are expected to recognize ranks in the ministry, some set over others; as long as other bodies practice proxy religion and seek to establish a state church; as long as they disregard the doctrine of regenerated church membership and play down the importance of the individual and spurn the doctrine of a free and democratic church; so long will Baptists, by the very genesis of their position, have to maintain a separate existence.

BOOK REVIEW

Christianity Goes to Press by Edgar J. Goodspeed. Published by the Macmillan Company, New York, March 26, 1940. 115 pages. Excellent bibliography. Price \$1.50. May be purchased from Baptist Book Store.

The author is an alumnus of Denison University, a member of the class of 1890. He studied for six years in the University of Chicago, also pursued studies in Yale University and the University of Berlin. He is professor emeritus of Biblical Greek, chairman emeritus of the department of New Testament and Early Christian Literature at the Divinity School of the University of Chicago. Sole author of twenty-two volumes, and co-editor of The Bible—An American Translation.

Christianity Goes to Press is based upon the James W. Richard lectures which the author delivered at the University of Virginia in Oct. 1930. This is a book for minister, teacher and student. It will be given a choice place among books of the early Christian literary movement. New Testament publication from the days when Paul's personal letters were first published as the Epistles down to our most recent versions is traced by the author in a scholarly manner. He clearly shows the effect which actual publication of Christian documents had upon the growth and development of the Christian religion. Attention is called to "an-

other side of the early Christian literary movement, to which no attention is generally paid; how publication entered into it, and the part played by the far-sighted and devoted men who took these writings and by bold and brilliant strokes in publication carried them far beyond their original objectives and paved the way for their inclusion in the New Testament when it came to be formed. And it reveals to us a new phase of early Christian character and life. For there were men in the early church keenly alive to the part publication was playing in the Graeco-Roman world, who in their zeal to spread the Christian message over the world, seized upon all the techniques of publication, not just the old traditional threadbare ones, but the newest and most progressive ones, and made use of them in their Christian propaganda."

This reviewer can hardly agree with the author in his bold, though not convincing, argument that an Asian Christian wrote Ephesians as an introduction to Paul's letters, and that Paul's letters contain references "which are utterly obscure." His arguments will lead the interested reader to make a careful investigation of Paul's letters and of the entire New Testament. Here is a book for the student of the Bible.

W. P. Davis.

ORDINATION AT NEWTON

On Wednesday afternoon a council met at Newton Baptist Church to examine brother Alton L. Gatewood for ordination to the minis-

try. Pastor R. A. Morris was asked to lead in examining brother Gatewood. The examination was highly satisfactory to the council, and brother Gatewood was ordained that night at the prayer meeting home. Pastor L. B. Cobb of Union preached the ordination sermon; Rev. T. L. Heath presented the Bible; Dr. R. Moseley gave the charge to the church; Rev. Herman A. Milner led the ordination prayer. Other members of the council were Rev. J. E. Wills, Rev. J. D. Allen, Rev. R. A. Herrington, and Rev. E. A. Phillips.

Brother Gatewood is a student at Clarke College.

R. A. Morris

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NEGRO CATHOLICISM IN LOUISIANA

In Louisiana there are approximately 750,000 Catholics, including about 625,000 French, 75,000 Negroes and 50,000 Italians. This comprises nearly half of the entire population of the state. Other principal centers of Catholic population in the United States are Maryland (about 175,000), Texas (about 650,000), Ohio a million, Illinois a million and a half, Pennsylvania two million, New York three million and a half. The total colored Catholic population is about 300,000, nearly half of whom are found in Louisiana.

It is not strange, therefore, that New Orleans, with its large French Catholic background and its Negro population of 159,000 in a state where nearly half of the population is Catholic, should be chosen by the church as the best center for the capital of Negro Catholicism in the United States. There are many facts to substantiate this statement. About a third of the total number of Negro Catholic priests are found in Louisiana. In 1920 a society of the Divine Word opened at Bay St. Louis, Mississippi, near the Louisiana line, a seminary for the training of Negro missionaries for work among their own people at home and abroad. Most of the missionary candidates have been trained, up until recently, in the more hospitable centers of the North.

Education has been chosen by the Catholics as the best method for making rapid progress in their work among the Negroes. When schools began to be established for freedom after the Emancipation Proclamation, Louisiana was the first of the seceded states to establish such a system of schools. Catholics in Louisiana had begun already to take an active interest in education of the Negroes as early as 1889, when Father Chasse wrote the Catholic Commission that there were 160,000 Negroes in his diocese of Orleans, nearly all of whom were baptized Catholics. He claimed that the public schools had been the means of the loss of most of these to the church and Catholic schools were needed to counter-balance the evil effects of the free public schools. Each parish, he said should have its free parochial school for the colored. "Children of Catholic families who attend the public schools," he said, "wound up by joining the Baptist or Methodist churches." To offset this loss, Catholics have established many parochial schools.

The efficiency of the school as a power in the conversion of Negroes to Catholicism is attested by the report of the Commission for Negro and Indian Missions (1926) in the words: "A wedge can be driven into almost any non-Catholic district in the South by the establishment of a school as the nucleus of a mission. Experience has proved that this is a very effective means of getting into profitable contact with the Negro population. The non-Catholic children quickly flock to the well-conducted Catholic school. Even in well established counties non-Catholic children are admitted to the schools in large numbers.

The cry throughout the whole field is this: "More and larger schools and additional teachers, for the schools everywhere are taxed to their utmost capacity. If we can only establish schools in new localities, enlarge those already in existence and help support the teachers, the outlook for the conversion of the Negro is bright." This official testimony of this Catholic mission board revealed the policy of the Catholic church to capture the Negro population of the South, a policy which is being pursued relentlessly ever since in New Orleans and Louisiana, as well as in other centers less emphasized. In this also, Louisiana has more children in Catholic schools than all the other principal centers put together, and New Orleans as many as the whole states of Texas, Kentucky, Mississippi and New York.

The aim of education in these schools is confessedly Catholic and is defined by John G. Gillard, S. S. J., in his Catholic Church and the American Negro (p. 1167) as "material prosperity, aesthetic enjoyment and spiritual insight," as well as religious and moral training through the teaching of the Catechism. Gillard says (p. 176) that the Catholic church cannot hope to make rapid progress in her missionary endeavors until a stronger system of secondary and higher education is built up. "It is in the public high school period of a child's life that the church loses so many of its potential leaders because they are compelled to spend this period in non-Catholic or non-sectarian schools." He says further: "If we Catholics are to hold our advanced colored laity and make their lives a factor in the conversion of the other eleven millions of colored people... we must give more concern to the means of influencing their thought and operation; in a word, we must go in for higher education." We may not be surprised to find that these words, spoken a dozen years ago, are realized already in seventeen parish schools, a high school, and Xavier College in New Orleans, in which more than a million dollars has been invested in equipment. This institution is organized with a Teachers' College, College of Liberal Arts, pre-medical course, and a school of pharmacy, all with special emphasis on religious training. Its main ideal as defined by Gillard is, "the preparation of Negro leaders for the Catholic church."

From the foregoing facts the obvious conclusion is that the Catholic church looks upon the eleven or twelve millions of Negroes in the United States, a large percent of whom are Baptists and Methodists mainly, as prospects for conversion by their mission schools and missionaries. This is in accord with their actual operations in New Orleans, especially, and in other parts as well. Here thousands of our Baptist people are being taken into the parochial schools, high schools and Xavier College, from which they emerge good Catholics and loyal followers of the church. Our duty to our Negro Baptists in New Orleans, Louisiana, and the South, and how we may meet it will be discussed in another article to follow.

MUSIC

Professor I. E. Reynolds, director of the School of Sacred Music of Southwestern Baptist Theological Seminary, has been asked to speak before the Church Music Committee of the Music Educators National Conference. This conference, which meets this week in its biennial convention and festival in Los Angeles, is the largest educational music organization in the United States. Professor Reynolds is to speak on the subject, "How To Secure The Use of Better Hymns in Sunday School and Church Worship." As a member of the committee he is urging a division into the Liturgical and non-Liturgical groups. In a recent edition of the Music Educators Journal, Professor Reynolds wrote a timely article on "The Contributions of Public School Music and Musicians to the Churches."

A forward step in promoting a better church music program in our Southern Baptist Convention will be taken at Ridgecrest this summer. The Southern Baptist Convention adopted a recommendation of the Music Committee for a Church Music Emphasis program to be conducted during the Home Mission Week, August 4-9. Dr. J. B. Lawrence, who is in charge of the program that week, has asked Professor Reynolds to direct the activities. The faculty will consist of one from the music department of each Seminary, along with others. Promotion of this program is in the hands of the Sunday School and Home Mission Boards.

SUBSCRIBE TO THE BAPTIST RECORD

MONEY AND SCHLATER

Money and Schlater churches participated in the Leflore County-wide Study Course week during the week of the 25th through the 29th of March. The Schlater church had a course for the adults and one for the seniors. The adults were taught the manual by the pastor and Mrs. P. T. Smith of Greenwood First Church taught the Young People "Winning Others to Christ" by R. Q. Leavell. The Schlater church plans to organize a B. A. U. Sunday night. There are six adults to receive diplomas and 12 young people to receive seals. A very successful Church Training School was conducted in the Money church. All five classes were held from the Story Hour through the B. A. U. with each class taking their respective manuals and organizing their work. There was an average attendance of 51 each night. Mrs. Lamar Hurst led the Story Hours in special projects for the week, Mrs. J. K. Wilson taught the Junior Manual, Miss Claudia Roberts taught the Senior Manual, and Rev. and Mrs. Tracy from Ruleville taught the B. A. U. and Intermediate Manuals respectively. There were fifty who qualified for awards. On Friday night a county-wide social was held in the First Church, Greenwood.

Rev. A. T. Engell.

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CLARKSDALE

We have just closed a B. T. U. study course week. Enrolled 182 in the classes, 150 took the examinations. Others will complete the examination later. A rising tide of enthusiasm was manifest, and was felt throughout the whole church. Mrs. F. E. McDaniel taught the Juniors. Mrs. M. J. Dunn was in charge of the Intermediates. Mr. Clyde Reynolds led the Young People, and the pastor had the adults.

One evening in the midst of most threatening weather we had over one hundred present.

We have received 25 for baptism since January 1st. Looking forward to our revival season which gets under way on April 14th, with Dr. J. M. Dawson of Waco, Texas, doing the preaching.

The pastor declined the offer to accept the South Avondale Church of Birmingham, Ala.

Things are surely looking up for us and we are in the midst of one of our best years.

N. D. Timmermna, Pastor

MRS. JOHN WILLIAM ADAIR

Lula Evelyn Adair was born on October, 1881, and spent her early life in Franklin County, Mississippi. In October, 1895 she united with the Sarepta Baptist Church. We were married on March 22, 1914, and into our home one child was born, Thos. Benjamin Adair. My wife's last illness began in July, 1939. In December she was removed to the hospital. Death came in the early morning of February 10, 1940. Her pains and sorrows are forever past and according to my promise to her I plan to meet with her in the mansion that God has prepared for us. How I did loathe to give her up, And place her in the mother earth, Yet I drank the bitter cup That took from me most all my mirth.

The interment was in Cedar Hill Cemetery in Vicksburg. To the hospital attendants, our pastor and all our friends I express sincere appreciation for their ministry.

Signed,

John William Adair,
Her loving husband.

The B. A. U. of the Eudora Baptist Church reorganized Sunday night and the following officers were elected: Mr. John McCullough, president; Mr. Walter Davis, vice-president; Mr. Chas. P. Dockery, Sr., quiz leader; Mrs. Mae Westerman, secretary; Mrs. Martin Haley, group captain; Mrs. Mack McElhaney, group captain. We are looking forward to continued progress in the Lord's work, and we invite every one of our church members to be with us each Sunday night.—Sec.

Grandmother: "If you wash your face I'll give you a piece of candy. And if you wash behind your ears I'll give you two pieces."

Smart Grandson: "Maybe I'd better have a bath."

Bill: "I'm going to see the doctor about my wife. I don't like the way she looks."

Tim: "I'll go along with you. I don't like the looks of mine either."

BLUE MOUNTAIN

Literary contest prizes at Blue Mountain College were awarded at general assembly by President Lawrence T. Lowrey. The winners will enter their works at the Southern Literary Festival to be held at the University of Mississippi in April.

Helen Nobles, Newport News, Va., won the A. T. Robertson Christian essay prize. This prize is provided by Dr. Wilfred C. Tyler, head of the department of Bible at Blue Mountain College, and Dr. J. S. Riser, Jr., pastor of the Baptist church, in honor of their beloved professor at the Southern Baptist Theological Seminary. Jessie Muncie, Marietta, Oklahoma, won the John Gould Fletcher poetry prize. The Stark Young essay prize was awarded to Helen Porter, Laurel, and the Edgar Allen Poe short story prize was won by Alice Louise Lyle, McLoud, Okla.

The Southern Literary Festival was founded at Blue Mountain College in 1937 on the anniversary of the birth of William Shakespeare, sponsored by the Scribblers' Club of the college.

ABOUT MISS ENID HENRY

Since, in the progress of the work of God's Kingdom, Miss Enid Henry seems led to other fields of service, and

Whereas that, in her going Calvary Baptist Church will experience a distinct loss. For more than eleven years she has been a most efficient secretary, a consecrated Christian worker and young people's leader.

Therefore be it resolved that the Board of Deacons of Calvary Baptist Church accepted her resignation, with deep regret, realizing that this position cannot be filled more efficiently by any one; that we express to Miss Henry our sincere appreciation for her years of faithful service with us. We shall pray God's choice blessings to be upon her and her work in her new field of service.

Be it further resolved that a copy of these resolutions be given Miss Henry, a copy spread on the minutes of our church and a copy sent the Baptist Record for publication.

Respectfully submitted,

G. H. Armstrong

S. C. Beaty

I. S. Barnes

Committee

Dr. W. B. Riley in the Western Recorder says that modernism among Baptists (he is speaking presumably of Northern Baptists) "has reduced our gifts to less than one-third, arrested our missionary progress, compelled the recall of many efficient men and women from foreign fields, and has eventuated in a decline of church attendance, spiritual interest, conversions, and baptisms. When the foundations are removed what shall the righteous do?"

Customer: "Do you give a guarantee with this hair restorer?"

Barber: "Guarantee, sir?" Why, we give a comb!"

The Mountaineer, Blue Mountain College annual, for 1940 is now being distributed to the students. It was dedicated to James E. Buchanan, Jr., business manager of the college.

The Semiannual meeting of the Foreign Mission Board will be in Richmond April 10-11.

Up to March 3, the receipts from all the South for the Lottie Moon offering of the W. M. U. for Foreign Missions was \$322,516.17.

Mr. James E. Tull, son of the late J. F. Tull was recently ordained by North Benson Church, near Frankfort, Ky., to which he was called as pastor.

Pastor John Breland began the church loyalty month at Tenaha, Texas, with a week of special sermons by visiting pastors: J. A. Derrick, W. W. Rivers, E. M. Ogden, V. G. Garrett, and W. S. Haley. Pastor Breland began the series and closed it with impressive sermons.

Pastor L. S. Cole had Dr. Ben M. David of Brownwood, Texas, with him in a meeting in his church at Refugio. There were 40 additions in the eight days, and the pastor continued the meeting three days and ten more were added to the church; of these more than twenty came for baptism. There were large congregations and liberal offerings to the evangelist and pastor.

On the fifth Sunday at 11 a. m., Unity Church, Greene County, ordained Paul Z. Ball to the ministry. Rev. M. E. Haddon, pastor, had charge of the service and Rev. John I. Hill delivered the ordination sermon, with Rev. Aubrey Smith leading the presbytery in the questioning, and Rev. W. E. Stewart giving the charge to the brother and to the church. This church has less than 150 members, and this is the second brother that has been ordained to the ministry since being organized in 1913.

Pastor Mark Lowry of Wesson has finished his work for the doctor's degree in the Baptist Bible Institute, having turned in his thesis in February, and last week passing his final oral examination. Those who know him are not surprised that he received the predicate "summa cum laude," which being interpreted means that he stood right at the top, ultima thule or none better. Dr. Lowry is one of the best Bible students that we know, having kept up faithfully his contact with the Hebrew and Greek scriptures. They are as familiar to him as the English Bible is to most preachers. He is the kind that will never stop growing. Grace be with him.

Dr. B. W. Spillman sends us a news item from the News and Observer of Raleigh, N. C., in which it is reported that a judge gives a four year suspended sentence to two young men for kidnap-robbery, on condition that they go to Sunday school at least twice a month for the next five years. There are two serious objections to this procedure. In the first place, it gives a wholly perverted idea of religion for a religious institution to be used as a means of punishing criminals. Religion is supposed to be a blessing which brings joy into a man's life. The other is that religion, or religious service, to be genuine must be voluntary. Any church will welcome all sorts of people to its worship, but we do not believe in forcing them in like dumb driven cattle. That is one reason for objecting to infant baptism.

Brother Riley Munday was ordained by Pilgrims Rest Church, Copiah County, on Wednesday of this week. He has recently been called as pastor here. Secretary D. A. McCall preached the sermon.

Rev. N. S. Jackson, State Supt. of the Anti-Saloon League will furnish sworn certified copies of the names of all people in Mississippi who hold federal license to sell liquor. Address him at 170 Frederick St., Jackson, Miss.

Rev. F. V. McFatridge of Forest supplied for Pastor Corder at First Church, Philadelphia, Sunday morning; preached the commencement sermon at Bloomo High School in the afternoon and preached at Morton in the evening. Good congregations at all the services.

One lady who attended the recent State W. M. U. Convention in Jackson, tried hard to bring other women with her but failed. She was so pleased with and helped by the meeting that she says now that next year she thinks she will sell her cow and bring the other women with her.

Recently the Record commented on the action of the Board of Supervisors in Rankin County in withdrawing any part of fines against bootleggers paid to the law enforcement officer. We understand that they have now restored this provision and a part of such fines will be paid to the officers where the bootlegger is convicted.

A significant meeting was held Thursday evening of last week in the Greenville Hotel. A group of prominent laymen backed by some leading pastors, met to consider participation in debt paying plans. Dr. H. T. McLaurin and Dr. Gaines Hightower helped inspire the meeting. Mr. Kern Pratt presided. Mr. John D. Davis and others expressed themselves. Your secretary was happy to be present. He believes he will hear more from this meeting.—M.

First Miner: "This butter is so strong it could walk over and say 'Hello' to the coffee."

Office Boy — Mr. Whiffelbotham, could I have tomorrow afternoon off?

Whiffelbotham — Ah, yes. Your grandmother, I suppose?

Office Boy—Yes, sir. She's making her first parachute jump you know.

"Build-Up" Relief Explained to Women

A simple method has saved many women a lot of suffering!

It is based on the fact that headaches, nervousness, cramp-like pain are often symptoms of functional dysmenorrhea due to malnutrition.

Help for this condition so often follows the use of CARDUI, because it usually increases the appetite and the flow of gastric juice; thus aids digestion and helps build physical resistance. Usual result is less periodic distress.

Many who take CARDUI a few days before and during "the time" have found this also helps ease periodic discomfort. Women have used CARDUI for more than 50 years!